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MEMOIR OF THE REV. JOSEPH STENNETT.*

JOSEPH STENNETT was the son of Edward Stennett, of whom a brief account was given in our Number for the last month. He was born in the year 1663, at Abingdon, in the county of Berks. At an early age he gave satisfactory proof of a serious regard to religion, and made great proficiency in literature. Being trained up in a family where there was so much genuine and undissembled piety, with the blessing of God upon his father's ministry, he became a happy instance of that early conversion, which, in some of his printed discourses, he has so well recommended to others.

What an early and just sense he had of the advantages of such an education, appears from the following passage, written when he was very young, and found among his papers since his death: "O God of my salvation, how abundant was thy goodness! O invaluable mercy! Thou didst season my tender years with a religious education; so that I sucked in the rudiments of Christianity, as it were, with my mother's milk, by the gracious admonitions and holy discipline of my godly parents. This was an antidote sent from heaven against the corroding poison of sin: this made conscience speak, while my childish tongue could but stammer: this is a branch of thy Divine bounty and goodness, for which my soul shall for ever bless thee."

Having finished his grammar learning at the public school in Wallingford, he soon mastered the French and Italian languages; became a critic in the Hebrew, and other oriental tongues; successfully studied the liberal sciences, and made a considerable proficiency in philosophy. And it was with an early view to usefulness in the character of a divine, that all his diligent application to his studies tended. As to divinity, though he carefully read the Fathers of the first ages, and impartially examined and considered the most celebrated schemes which later times have produced: though he paid a due deference to the works of those, who have learnedly and judiciously laboured to remove the difficulties objected to our holy religion: and though he was willing to receive light wherever it was to be found; being fond of no opinion, either for its novelty or antiquity, if it did not appear to be true; nor ashamed of any notion in religion, because it was grown out of fashion: yet

* Printed from the Life of Mr. Stennett, prefixed to his Works.

I have often heard him say with pleasure, that he was the better satisfied with his principles, because they were formed on a diligent and impartial study of the holy scriptures themselves. These, indeed, were his constant study from a child; and how he profited in them, sufficiently appears by his works.

He came to London in the year 1685, and, for the first five years, employed himself in the instruction and education of youth. And being now sensible that it was time to study men as well as books, he endeavoured to cultivate an acquaintance with several persons eminent for their piety, good sense, and learning: and nature had so well furnished him with a capacity of pleasing in conversation, that he seldom failed of recommending himself to men of that character.

He was bred up with a true sense of the value of English liberty, and had very early felt the smart of persecution; having, in the reign of King Charles II. attended his father a considerable time in prison for the cause of conscience and religion. About this time, therefore, he wrote several witty pieces, especially in poetry, which were published, and tended to encourage the spirit of liberty in the people. They were much taken notice of, but never wore his name. It is well known, that by the artful management of the court, several well-meaning persons among the Baptists, as well as of the other denominations of dissenters, were prevailed on to compliment King James, on his declaration for liberty of conscience. Mr. Stennett, young as he was, understood the lure; and was greatly concerned for those who were led into the snare, but most of all for the danger this compliance threatened to our constitution. On this occasion, therefore, he rallied the conduct of his honest, though beguiled friends, in a very keen and witty copy of verses; which he took care should be dropt amongst them, where they usually met, so as to come safe to their hands, and theirs only: and it was not without its effect. He is said, likewise, to have been the author of some of the *Poems on state affairs*, which had been printed privately, and were collected together just after the Revolution, but which they were is uncertain.

In the year 1688, he was married to Mrs. Susanna Gill, daughter of George Gill, Esq. an eminent French merchant, who, at the time of the revocation of the edict of Nantz, had left his native country, and a very considerable estate there, for the sake of religion. Mr. Gill's elder daughter was married to the Rev. Mr. Daniel Williams, afterwards Dr. Williams, who proved a generous friend to Mr. Stennett.

By the earnest solicitations of his friends, being about this time prevailed on to appear in the pulpit, he was soon taken notice of, especially at an evening-lecture which he preached in Devonshire-square. The congregation, which observed the seventh-day, meeting then at that place, and afterwards at Pinner's-hall, had been for some time deprived of their worthy pastor, the pious and learned Mr. Francis Bampfield; who, after various sufferings, and many years' confinement, died a prisoner for the sake of a good conscience. This people soon fixed their eyes upon Mr. Stennett, as a proper successor to so excellent a person. Another situation might have been more to

his temporal advantage, and there were not wanting offers of that kind; yet he preferred the invitation of this small people, by reason of his agreement with them in principles; accordingly he was ordained their pastor, the 4th of March, 1690; and though they were able to do but little towards the support of his family, which proved numerous, yet no temptation could ever prevail on him to leave them, but he continued their faithful and most affectionate pastor to his dying day. His public labours amongst them were, as has been said, on the seventh day; but he preached to divers other congregations constantly on the first day.

The manner in which his ministry was conducted, sufficiently discovered that he pursued the true ends of it; to convince men of sin, and lead them to Christ for life and salvation; to make them truly wise, and good, and happy. He laboured industriously to answer these great and good ends, by the diligent preparations of his study: and yet those who were nearest him knew how humbly he would express his sense of the necessity of the Divine assistance; and with what holy warmth he would plead with God for the help of his Spirit. The subjects of his discourses were well chosen; and the skill he shewed in handling them will best appear from those which are published. He used to bring nothing with him into the pulpit, except some short hints of the heads of his discourse, and references to texts of scripture; so that he committed things only, and not words, to memory: but though his diction was extemporary, yet it was very easy and natural, for he had a great command of the English language. His voice was low, but sweet and musical; and as he spoke the true sense of his own heart and experience, so the suitable air of his countenance, and the agreeableness of his address, seldom failed of recommending what he said to the attention of judicious hearers. If he entered into a description of the felicity of the heavenly state, such a sweet smile would dwell upon his face, while his melodious tongue gave the beautiful representation, as charmed and captivated the hearts of his audience. And when, at the close of a discourse, he came to reason with sinners about their unhappy condition, and to set before them the generous proposals of the gospel, together with the fatal consequences of their impenitency, he would so mix his tears with his expostulations, as the affections of but few in the assembly could remain unmoved.

His judgment in casuistical divinity, and his large acquaintance with experimental religion, were attended with such a sweetness and tenderness of spirit, as invited many persons of afflicted minds and doubting consciences to apply to him for advice; who always met with a hearty welcome, and seldom went away without relief.

His endeavours to restore any of his flock, who wandered out of the ways of religion, were indefatigable: and those labours were managed with such a zeal for God's glory, and so apparent a view to their truest interest, the dignity of his office being always maintained with a most affectionate tenderness to the souls of men, that it must be a hardened mind indeed which could continue insensible under his reproofs.

He paid a strict regard to the ordinances of the New Testament, being solicitously careful therein to keep close to what he believed was the original institution. And as he was well qualified for every part of his office, so he shined very much in this. Particularly in the administration of the Lord's Supper, he seldom failed to awaken the most proper sentiments in the minds of the communicants, and to command the attention of every spectator. His mind was remarkably engaged in that ordinance; which occasioned the *Hymns* he composed for the celebration of it, and which he solemnly dedicated to the great Redeemer. In that dedication he spoke his very soul; and some of his friends have heard him say more than once, that though he found it very hard to please himself in any thing he did, yet that composition was his favourite song.

Some of his leisure hours were filled up in translating useful books out of French into our own language: among which were the Bishop of Chiapa's *Account of the Cruelties of the Spaniards in America;* and *Dacier's Plato*, &c. At other times he diverted himself in exercising his poetical genuis; and, as his friend Mr. Tate, the Poet-laureat, justly said of him, *He had the happiness to be a good poet, without being a slave to the Muses.* Though he sometimes employed himself, and entertained his friends, with poems of a pleasant and facetious nature; yet he would never let any thing go into the world under his name, but what was of a serious kind.

His *Version of the Canticles* appeared pretty early; which, with his *Sacramental Hymns*, raised his reputation for divine poesy, and occasioned his being applied to some few years after, to revise the *Version of David's Psalms*, made by that celebrated poet Sir John Denham. This is the rather mentioned, because when the gentleman who managed that affair acquainted Dr. Sharpe, then Archbishop of York, with his intention, his Grace was pleased to say, "He had heard such a character of Mr. Stennett, that he thought no man more fit for that work than he, not only for his skill in poetry, but likewise in the Hebrew tongue."

In the reign of King William, the dissenting ministers of the different denominations in and about London, addressed the throne on several occasions separately. And when the nation congratulated his Majesty on his deliverance from the Assassination plot, Mr. Stennett was fixed on by the Baptists to draw up their address, which accordingly he did, and presented it the 9th of April, 1696, being introduced by the Right Honourable the Earl of Monmouth, afterwards Earl of Peterborough. This address was at that time much taken notice of.

In the year 1700, being at Tunbridge, for the use of the waters, after his recovery from a dangerous illness, he preached there during the greatest part of the season, to the general satisfaction of the audience; which, together with his great intimacy with Mordecai Abbott, Esq. Receiver-general of the Customs, very much enlarged his acquaintance. That great and good man, who passed with so much reputation through several considerable posts, and was so highly esteemed by King William, continued in them all a strict Non-

conformist; and was so far from being ashamed to own those with whom in religious matters he agreed, that he took all opportunities, even before persons of superior rank, to give Mr. Stennett such marks of his respect, as rendered him uneasy; till he was convinced that Mr. Abbott did it designedly, to manifest the regard he had for his character. The death of that excellent person in the prime of his days, together with the loss of his own eldest daughter at the age of twelve years, whose great virtues and understanding had much endeared her to him, were so severe an affliction to Mr. Stennett, as had like to have proved fatal to him.

It is no wonder that a person of Mr. Stennett's learning and known character had so large a share in the management of affairs among the dissenters of his own denomination; and that cases of difficulty, relating to that interest, from all parts of the kingdom, and some from remoter climates, came under his care.

About the year 1702, when Mr. David Russen published his book, intitled, *Fundamentals without a Foundation, or a True Picture of the Anabaptists,* Mr. Stennett was prevailed on to answer him; which he soon did with so much learning and solid reasoning, that his antagonist never thought fit to make any reply. In this performance he shewed himself a thorough master of the controversy; and though he had to do with an adversary, whose plain design was to reproach the primitive mode of baptism, and to expose the characters of those who adhered to it, as well as their principles, and who had shewn as little regard to truth as common decency, yet he conducted his answer in such a manner as not to discover the least appearance of anger or resentment throughout the whole work, but all along maintained that easy and pleasant temper, mixed with fine turns of wit, which was so natural to him. The character he gained by this piece, put his friends on soliciting him to undertake a greater work, which had been long wished for, namely, a complete History of Baptism. This he intended to have performed, and was for some years collecting materials for it; but the ill state of his health prevented his making any considerable progress in it. The large extent and great usefulness of this design may, in some measure, appear by the following scheme, taken from a draught yet remaining in the hands of a friend of Mr. Stennett.

"It was proposed, that next to the scripture account, a particular collection should be made out of the authentic writers of the first, second, and third centuries, of every thing material relating to baptism; and a like collection from the authors of the following centuries, down to the time of the Reformation; particular care being taken to examine the books which relate to the ancient Petrobusians, Albigenses, and Waldenses; that all those rabbinical books should be searched, which give any account of the baptism of proselytes among the Jews; as also such Christian writers who argue for or against it: that all Christian liturgies and councils, ancient or modern, should be examined with relation both to the mode and subjects of baptism: that enquiry should be made into the different sentiments of Protest-

ants about baptism at the time of the Reformation, and particularly for a just account of the circumstances of the German and Hungarian Antipædobaptists: that all the English books which have controverted these points, since the Reformation, should be consulted, the arguments on both sides drawn out, and remarks made how the writers of the church of England, and those of the dissenters, militate with respect to pædobaptism: that a correspondence should be settled with persons of approved integrity and learning, in different parts beyond the seas, to furnish such books and accounts as might give a just idea of the state of the Antipædobaptists abroad; that assistance should be given to the author of the intended History, from enquiries made by others in the several periods of it; but that whatever materials were collected by other hands, he should himself examine all the citations, and digest them into such order as he thought fit, making proper reflections throughout the whole work." Such a plan, well and judiciously executed, would, doubtless, have set this subject in a very full and just light, and contributed not a little to the removal of those heats and prejudices for the future, which formerly have too often appeared in discourses concerning baptism; so that it may well be esteemed an unhappiness to the public, that he did not live to finish it.

Though he was naturally averse to disputation, yet he was several times engaged in it, and more than once in a public manner: on which occasions he seldom failed to gain the esteem even of his opponents. Instances of this might be given in his dispute with Mr. Penn the Quaker, Capt Hedworth and Mr. Emms on the Unitarian points, Mr. Lesley the Nonjuror, and some among the Romanists themselves. The Rev. Mr. W. Wall, who had the thanks of the Convocation for his *History of Infant Baptism*, (which was afterwards so well and learnedly answered by Dr. John Gale,) conversed with Mr. Stennett several times on the point of baptism; and in a letter he wrote to him, speaking of some alterations which, after a conversation with him, he had made in the second edition of that History: "Upon reading over the sheets," says he, "I could wish I had revised another place or two, where I mention you; I would, how much soever we differ, have expressed something more of respect."

When he published his Thanksgiving sermon for the victory at Hochstedt, in 1704, it was presented to Queen Anne, by some noble hand, without his knowledge. Her Majesty having read it over, was highly pleased with the performance, and ordered him a gratuity out of the privy purse, with her thanks to him. But so far was he from affecting popularity, that he concealed this from many of his near friends; and, perhaps, if it had not been first made known by the gentleman who was sent on the royal message, very few would ever have heard of it.

When committees of the whole body of the dissenting ministers in London were appointed, he usually was one; and it is well known how far his judgment was regarded among them. He had commonly a considerable hand in the addresses they made to the government. One which he

drew up met with the general approbation of the body, and was presented to the Queen at Windsor, June 17, 1706, by the Rev. Mr. John Spademan, introduced by the Lord Treasurer Godolphin. It had the honour to be highly commended by the Lord Chancellor Cowper.

Mr. Stennett's character being now so well known, he wanted not for such temptations, as, considering he had a large family, and little to support it, might have been thought capable of prevailing, if he had not been very steady to the principles he professed. He had several considerable offers made him in the established church, if he would have conformed; and a late eminent prelate once said to an intimate friend of Mr. Stennett, "That if he could but be reconciled to the church, not many preferments in it, he believed, would be thought above his merit." But how little impression such proposals made on him, appears from what he said on one of those occasions to a friend of his yet alive: "That he blessed God he could hardly allow these things to be called temptations, because he never felt in his mind the least disposition to enter into any treaty with them."

At a critical juncture of public affairs, when the Parliament was called, in the year 1708, it was the opinion of many eminent citizens, with the approbation of several noble and zealous assertors of the English liberties, that a paper of advice, presented by the citizens of London to their representatives, would be very seasonable. Mr. Stennett's pen was made choice of for this service; which he performed with a spirit so becoming the persons in whose names it was written, and with so decent a regard to the characters of those gentlemen to whom it was directed, as was greatly commended; but for some reasons it was not presented.

When the scene of affairs altered towards the latter end of the reign of Queen Anne, it happened that a noble friend of Mr. Stennett fell in with the change; and as many addresses waited on her Majesty with congratulations on the peace concluded with France, so great endeavours were used to engage the dissenters to compliment the Queen and her ministers on this occasion; and when they could not, in their united circumstances, be prevailed on, it was thought proper to try if any of the denominations singly could be brought into those measures.

That noble lord, with the assistance of another noble peer, was employed to try what could be done with the Baptists. Mr. Stennett was presently sent for; and it was presumed that if they gained him, a considerable step would be made towards effecting the design. Some things were insinuated to him, which tended to create a diffidence between the Baptists and the other bodies of dissenters; and he was assured, at the same time, that such an acceptable compliance as this with the expectations of the court, from him and his brethren, would bring them highly into the royal esteem, and secure them any favour they could reasonably expect. But he assured their lordships, that neither himself nor his brethren could ever be brought to justify with their hands, what their hearts disapproved; and that no particular advantages to themselves could ever counterbalance their regards to their country.

Robert Harley, Esq. afterwards Earl of Oxford, attempted at the same time, with powerful insinuations, to influence Dr. Williams; but met with a brave and steady repulse. And the Whig lords deputed a noble earl, who then bore a principal figure among them, to make due acknowledgments for this seasonable stand of the dissenters.

Mr. Stennett had indeed a truly public spirit, and was not only continually engaged in promoting the interests of religion and the good of his country in his own time, but likewise solicitously concerned for future generations. With this view he industriously endeavoured to promote such measures as he thought most likely to supply the churches with a succession of useful ministers. It was greatly wished by many, that he could have had leisure and health enough to employ some part of his time in fitting young persons for this work; for which his piety, learning, and excellent temper, so abundantly qualified him. But his other public engagements were more than his bodily strength could well bear, and would not admit of his undertaking such an affair as this. For his constitution was naturally weak, and the extraordinary application of his mind to study in his younger years, is thought to have laid the foundation of those disorders which attended him all the after-part of his life, and deprived the world so soon of such a valuable blessing. However, towards the latter part of his time, several young gentlemen, who were designed for the ministry, boarded at his house, for the advantage of his conversation and direction in their studies; and he failed not, in the midst of all his other engagements, to afford them very considerable assistance.

Many young ministers likewise resorted to him, for his advice; and his judgment, as a divine, was so considerable, such his knowledge of mankind, and serious concern about religion, and such the candour with which he treated them, that it is easy to judge of the profit and pleasure they received by consulting him. To give one instance of his many prudent counsels: he advised, that when they proposed to discourse upon any text of scripture, they should, after seeking the Divine assistance, first consult their own unbiassed thoughts, by a close study of the text itself, compared with what goes before or follows after, and with other parts of scripture relating to it, before they looked into any commentator. By this means, he observed, confusion of thoughts would be avoided, and their minds prepared to judge of the propriety of those explications or illustrations which they should afterwards meet with in the works of learned men; but without such a conduct they would seldom be able to say or write any thing which they could justly call their own.

In the beginning of the year 1713, his health apparently declined. Many heavy afflictions at that time crowded upon him, which affected him more than ordinary, though he had been used to various trials during the whole course of his life, and had a temper of mind fitted for such exercises. During his illness he lost his dear friend, the Rev. Mr. John Piggott, with whom he had lived in a constant and most intimate friendship for many years. His Funeral sermon, which has

been highly esteemed by the best judges, was the last Mr. Stennett preached; in which he has given a just character of that valuable person. He intended a poem likewise to his memory, and made some progress in it; but his weakness, which was followed by his death, prevented his completing it. This piece, unfinished as it was, would, probably have been acceptable to the public: but it is unhappily lost, except a small fragment, printed among his poems.

Being advised by his physicians to remove into the air, he went to Knaphill, in Buckinghamshire, the house of his brother-in-law, Mr. Morton. Here he declined apace; and his honoured friend, Dr. Mead, being consulted, who had formerly been exceeding kind and serviceable to him in a dangerous disorder, he soon discovered by the account sent him, that he was past hope of recovery; which soon after proved to be fatally true.

When he drew near his dissolution, he called his children about him, and in a particular manner gave his dying advice to his eldest son, with respect to the management of his studies, and the conduct of his future life; and having charged upon them all due obedience to their mother, he pressed them, in a special manner, to a proper concern for their souls; declaring to them, with the greatest assurance, and a pleasant smile in his countenance, "That if they were found walking in the ways of true religion, his God would be their God, to whose providence he could in faith commit them." He likewise signified to several about him, in a calm and sedate manner, a firm and well-grounded hope of a blessed condition in the eternal world; and to one, in particular, who asked him in what disposition his mind was, under his low state of body, and in the prospect of his great change, "I rejoice," said he, "in the God of my salvation, who is my strength and my God." Thus he gradually sunk away; and slept in the Lord on the 11th of July, 1713, and in the forty-ninth year of his age.

His active mind was indeed removed out of a weak and crazy tabernacle, from which it had often groaned for a release; and he left a world of labours, cares, and many sorrows. But the loss of a person endowed with such valuable accomplishments, and so useful to the world, just in the maturity of his years, was an unspeakable affliction to his friends, and greatly lamented by all the lovers of learning and virtue who were acquainted with him; several of whom came from London, and other parts, to attend his body to the churchyard of Hitchenden, in the county of Bucks, where it waits for the resurrection of the just.

Dr. Joseph Stennett, who became the pastor of the church, in Little Wild-street, London, was his son; and Dr. Samuel Stennett, his grandson. The Rev. Joseph Stennett, now pastor of the church at Calne, is the great grandson of this truly eminent minister, whose name is still fragrant among the members of the Baptist denomination, of which he was, probably, the brightest ornament.

A friend of Mr. Stennett drew up a Latin epitaph to his memory, of which the following is a translation:

Sacred to the Memory of
JOSEPH STENNETT,
A very eminent Divine,
Who was adorned with an excellent understanding and extensive learning;
Who was endowed in early life with so great a degree of piety,
That it is difficult to say, whether he was most eminent for religion or learning;
He was very conversant in sacred literature,
And discharged most assiduously every part of the sacred function.
He endeavoured to adorn his Christian profession by an upright life,
With scarcely less diligence in his own example,
Than by study and eloquence to gain the approbation of others,
He studied to recommend, as well in his preaching as in his writings,
The chaste and pious muse.
He employed himself in the praise of divine love, and of the great Redeemer
In the celebration of sacred things, in which he excelled by the rules of art.
But though he devoted his attention principally to heavenly objects,
It was not to the total neglect of things earthly.
At one time he discovered a persuasive elocution in the presence of his prince;
And at other times he vindicated in his writings
The cause of liberty and the public rights.
But he also discovered great modesty in what related to himself,
And embraced in the arms of love all good men.
But he was by no means to be diverted from what he apprehended to be the truth
As contained in the sacred oracles,
Being rather confirmed in them.
He was born A. D. 1663, at Abingdon, in the county of Berks.
He came to London in 1685,
Where, after three years, he married Susanna Gill,
Who was descended from pious and respectable parents,
Her father, a native of France,
Relinquished considerable property on the score of religion.
After this, in 1690, he was chosen to the pastoral office
Over a flock, of sentiments congenial with his own.
He continued with great circumspection to feed and watch over them,
Till at length, being worn out with the weight of cares, studies, and labours,
He bid adieu to life, and slept quietly in Christ,
July 11th, 1713, in the 49th year of his age,
Leaving a widow and four children.

A WORD TO SINGERS.

HAVING been lately on a visit to N*****, I was pained to find the Psalmody of the congregation carried on in a very slovenly and improper manner. On making the observation to a friend, he said, "that they had just formed a small choir to correct the evil, and that they would meet on the ensuing evening, to practise some tunes, that they might be better prepared to conduct this most profitable and delightful part of public worship." In my interview with them, I was led to make a few plain remarks, which were certainly designed to do them good; and which, I hope, will

be found to have had that beneficial tendency.

The sentiments advanced on the occasion to which I allude, were nearly as follows:

"I understand that you intend to afford your neighbours and brethren all the aid in your power to render the singing in your congregation pleasing and respectable. In order to accomplish this end, you are now met together. Your design is, in a high degree, praise-worthy, and if you properly carry it into execution, you will merit and receive the thanks of those with whom you usually associate. Every one should aim at being of some use in the house of God. The meanest offices are, in some measure, dignified, which add to the comfort and pleasure of divine worship. I hope I should regard no duty as beneath me, by which I might give the smallest degree of interest to the service of the sanctuary. I think David meant to affirm the same, when he said, that he preferred being a door-keeper in the temple, to the highest post of honour in palaces of ungodliness. I hope you will all be actuated by a similar spirit, and you will not fail being useful, respectable, and happy, in the Christian society to which you belong. And that this may be the case, I would recommend three things to your serious reconsideration. The first is, Decency in your general deportment; the second is, Harmony among yourselves; and the third is, An anxious solicitude to sing with melody in the heart unto the Lord.

"I. *Be decent in your general deportment.* Do not, my good friends, be alarmed; I am not going to charge you with the want of good manners; I hope and believe, on the contrary, that you usually conduct yourselves with propriety. But there are certain practices which, *as singers*, you are in danger of falling into imperceptibly, without watchfulness and care, and which are certainly very reprehensible. I will mention a few of these. A greater solicitude to sing for *your own credit* and reputation, than for the honour and glory of the blessed God;—*whispering and talking*, as though you had no kind of concern in the other most important parts of divine worship; — occasionally *humming the air of some tune*, in a low tone, as if the house of God were designed for a music-school;—*turning over your tune-books*, during prayer or preaching, so that a stranger might readily suppose, you were really examining the different compositions, in order to write a critique on them;—*perpetually introducing new tunes*, evidently intimating your conviction, that the singing was designed for the display of your fine talents, rather than the spiritual edification of a whole people;—*singing so terribly loud*, that one might reasonably imagine there was a serious contest among you, who should make the most noise. I hope you will not misunderstand me. None, but a person whose opinion is of very little consequence, would condemn you, because you sing with much scientific skill; or, because you now and then exchange a word with one of your companions; or turn over a leaf or two of a tune-book; or sometimes sing a new composure; or, because you generally perform the part allotted you with spirit. Yet I do think, that our singing would be more impressive, if there were a large pro-

portion of the *solemn* and the *tender* chords. On a late evening I went into a Moravian congregation; both the preaching and the prayers were such as are exceedingly common among most denominations of Christians; but the singing was so deliciously soft and harmonious, that I am persuaded almost every individual present must have regretted that the hymn was so soon closed. A selection of the hymns and tunes, previous to the commencement of the service, and a little care, will readily guard you from the improprieties I have mentioned. O be concerned to act as those who are evidently conscious that they are engaged in his service, who cannot be deceived by vain professions, and who will not be mocked by 'solemn sounds on thoughtless tongues!'

"II. *Be harmonious among yourselves.* The disagreement of singers is so common, that it is become almost proverbial, that the sons of harmony are really some of the most discordant creatures in the creation. Other persons in our congregations may have differences, but they are too prudent to publish them immediately to all around them; but singers usually leave their seats, and from their appearance in some other part of the place of worship, declare to every one their want of mutual forbearance and harmony. The most inconsiderable and trivial circumstances, (I am really almost ashamed to make the remark,) have too often been sufficient entirely to break up an excellent choir of singers. I have sometimes really thought, that it might be useful to have the celebrated couplet inscribed in a conspicuous place in the singing gallery:

'For ev'ry trifle, scorn to take offence,
It either shows great pride, or little sense.'

I hope that you, my good friends, will be honourable exceptions to the rule which has now become but too general. Cultivate harmony, not only in your performances, but in your tempers, and in your intercourse with each other. Be assured that it will be for your comfort, credit, usefulness, and interest: 'Look not every man on his own things, but on the things of others.' Each of you have your own peculiar gifts and excellencies; if *you* sing a very excellent base, your neighbour, perhaps, sings a tenor, or some other part, with equal excellence. John has a very superior voice, but David has a judgment much better informed in the grounds of music. Recollect that you are *all important in your places;* none of you of much consequence out of them. 'The hand cannot say to the foot, I have no need of thee.' Take each of you for your motto,

'I'll not willingly offend,
Nor be easily offended;
What's amiss I'll strive to mend,
And endure what can't be mended.'

And I think you will be respectable and useful.

"III. *Sing with melody in your hearts unto the Lord.* Do not forget that real religion has ever to do with the heart; in reality, it is the penitence, the faith, the love, and the obedience, of the heart. To sing with melody, is to sing with emotions of heart in full unison with the sentiments of the song. Is a hymn or psalm given out, descriptive of the sorrows of the penitent? He who utters the words with corresponding emotions of heart, sings with melody. Is the composition expressive of praise to God for his mercies? or of love

to our divine Immanuel? or of devotedness to his honour and glory? or does it anticipate the infinite blessedness in reserve for the people of God? He who sings them with melody, is conscious of a spirit of holy gratitude, and sincere affection, towards the Divine Being; he knows, and, in some happy measure, feels, that it is infinitely reasonable that he should be the Lord's; and, on the wings of faith, he rises above terrestrial things; surveys, and longs to enter on the regions of everlasting bliss. It is, indeed, my very earnest prayer, that you may be inspired with this holy melody of heart. How lamentable is the consideration, that many utter sentiments, which infinitely concern them, of a kind the most delightful and awful, with the most entire indifference. Do not be guilty of this hypocrisy and profanity. Pray God to give you 'a new heart and a right spirit.' You cannot endure discords in music: O that the more direful discords which too commonly subsist between the heart and the tongue, were equally abhorred! Be anxiously concerned, my dear friends, to 'sing with the spirit, and with the understanding also.'

"It is well known, that the late excellent Mr. Cadogan had but little taste for music. An eminent musician, who was one of his hearers, occasionally sung some of the finest pieces of composition, in his hearing; and, since he was in raptures himself, he often expressed his astonishment that his minister was not in raptures also. One day, however, Mr. Cadogan said to him, 'Give me leave, my good friend, to be astonished in my turn—I bring forward invitations of mercy, sweeter than the melody of heaven—threatenings unspeakably awful and alarming—I treat constantly of themes which employ the angelic harps in glory—and no sympathy is awakened in *your* bosom.—*You* are unaffected, unalarmed, unconverted:—no raptures of love, gratitude, or admiration are enkindled in *your* bosom. O, have I not reason to be amazed at *your* indifference?' Let your hearts, as well as your voices, be found in tune,—and God will lend a listening ear to your songs of praise, nor will your fellow-creatures withhold their approbation.

"How pleasing the reflection, that if you now thus celebrate the praises of God, the moment is not distant when, after a life of usefulness and felicity on earth, you shall meet together to celebrate, in a manner inconceivably more sublime, the infinite perfections, and the everlasting loving kindnesses of him who has redeemed you by his own precious blood, and who will present you faultless before the throne with exceeding joy. This is, indeed, the sincere and ardent prayer of your unworthy friend,

Coseley. B. H. D."

LETTERS

FROM THE

LATE REV. A. FULLER,

TO THE

REV. JOHN BIRT, OF HULL.

Kettering, March 7, 1812.

DEAR SIR,

YOURS I duly received, covering a bill of &c. &c.; No. XXII. of the P. A. is out, and you will soon receive them. In addition to what you will see there, recent intelligence is since

arrived. The work is going on gradually, yet gloriously. The undertaking is now so much extended, and the parties concerned so numerous, that some painful, as well as pleasing events, must be expected to attend every communication. But there are no deaths, no dangerous afflictions; and, what is better, no scandals amongst the brethren. All are at work, and God is with them. Scarcely a month without additions, nor a day, without new enquiries after the *new book* and the *new way*.

Within the last two years, I have gone over the Apocalypse, in a way of exposition, on the Lord's-day morning; and the result is, that I am persuaded the seventh trumpet, in chap. xi. has sounded—that the pouring out of the seven vials, (which are subdivisions of that trumpet, as the seven trumpets are of the seventh seal) began at the same time—that being the seven *last plagues*, (chap. xv. i.) their work is to beat down and destroy the antichristian powers—and that while God is doing this, by the pouring out of the vials, "the kingdoms of the world will gradually become the kingdoms of the Lord, and of his Christ." The period of the vials, (which commenced with the sounding of the seventh trumpet, and will terminate in the millenium) will be a period of ardent struggle, successful effort, and glorious victory. It will, I conceive, be that to the millenium, which the reign of David was to that of Solomon. David was engaged in war, and so must we; but the Lord prospered David whithersoever he went, and so he will us, if we engage in faith and love. It is not under the millenium, that Paganism, Mahometism, Judaism, Popery, and Infidelity, are to be conquered; but under the *period of the vials*, preparatory to it. The word of God rides forth at the head of the armies of heaven, prior to the taking of the beast and the false prophet, chap. xix. and, of course, rior to the millenium. We are not likely to live to see the latter: but we have entered, I think, on the former. It is ours to work and war in this glorious cause.

I am,
affectionately yours,
A. FULLER.

FROM THE SAME, TO THE SAME.

Kettering, April 14, 1812.

MY DEAR BROTHER,

I HAVE prepared the MS. of my lectures on the Apocalypse, and may perhaps some time print them. Having just begun the Epistle to the Romans, in the course of exposition, I was struck a few days ago, with the stress that is laid upon *godliness*, or that part of religion which has immediate respect to GOD. The heathen, I observe, are charged with *unrighteousness*, and with holding, or, perhaps *withholding* the *truth* in righteousness, chap. i. 18, and which charges are proved against them, in the following verses; but the origin is UNGODLINESS. All the immorality in the world has its root, as you will see, in reading the chapter, in a dislike of GOD. Of this, the prevalence of all the abominations there enumerated, are represented as a judicial punishment. *Because* of this, they were *given up* to the other. The Lord is jealous of his honour. If his name be dishonoured, (as it must before *idolatry* could be introduced,) he will punish it by giving up the parties to *dishonour their own bodies*, and wallow, like swine, in the mire of their own corruptions.

Some of our men of science would persuade us, that the *idolatry* of the heathens is a very innocent thing, only a mode of worshipping the Supreme Being. Such are the ideas of Pope's Universal Prayer: but if Paul's doctrine be true, it is the root of all other immorality, and the prime ground on which the wrath of God is revealed from heaven against them. I rejoice in the connection of Britain with India, when I view the blessings that we are imparting; but I tremble when I think of the numbers of our youth who go over to acquire fortunes, and return the apologists of idolatry, and but for the custom of their country, would doubtless practise it.

Others of our men of science have been very eager to introduce a system of morals for a country, that should have nothing to do with religion—that is, with GOD. But if Paul's doctrine be true, God will not suffer this. If men think to preserve peace and order among themselves, while they cast off *his* fear, they shall find it to be impossible. Till the world returns to *him*, they shall never be at peace with one another.

"God is jealous, and the Lord avengeth!" We lately excluded one of our members for drunkenness. In a letter that he sent me, after his exclusion, he confessed, that he had lived in *secret wickedness* eight years, and now God had "left him to disgrace himself," in a manner taken away his power of self-government; and he concludes with these words, "The Lord is a jealous God!"

Remember me affectionately to your and my friends, and when you see them, to the brethren and fathers in the ministry.

Affectionately yours,

A. FULLER.

ORIGINAL LETTER

OF THE LATE

MR. ARCHIBALD M'LEAN.

Edinburgh, Dec. 15, 1799.

DEAR MADAM,

BY a line from Mr. S. I am informed that you have met with an afflicting dispensation of Providence, in the loss of your youngest child, by the small-pox. You will, no doubt, feel this the more sensibly, from its being, I suppose, the first affliction of the kind you have experienced, and from the natural tenderness of a mother's affections and feelings. Insensibility, under the hand of God, would be *criminal*, and, in such a case as this, *unnatural*. He hath implanted in us natural affections, and when he deprives us of the objects of them, he wills that we should feel. True, indeed, these objects are his gifts, every thing amiable in them is from him, and he has an undoubted right to recal them at pleasure; yet

> "The God of love will sure indulge
> The flowing tear, the heaving sigh,
> When tender friends and kindred die."

But as, on the one hand, we are not to despise the chastening of the Lord, through a stoical or callous insensibility; so neither ought we, on the other hand, to faint, when rebuked of him, so as to be overset, and sink under the trial. As both these extremes are sinful, as well as hurtful to ourselves, so we may be sure that neither of them corresponds with the designs of a gracious and merciful God in afflicting us.

I might suggest to you, upon this occasion, that all our worldly comforts and enjoyments are from God, and lent us but for a season—that we are unworthy of the

least of his favours—that he has a sovereign right to recal them, when he sees meet—that affliction is the common lot of mankind—that death will undoubtedly, sooner or later, close this transitory scene, with respect to us all—and that impatience, or excessive grief is sinful, unreasonable, unavailing, and only increases our distress. But, though such reflections are just and proper, they are not sufficient, of themselves, to give relief to the mind smarting under affliction. Religion! the Christian religion alone, is calculated to assuage our grief in every trial, and to make us not only submissive and resigned, but even cheerfully to acquiesce in the divine disposals. It assures us that none of our afflictions come by *chance*, but by the *special* appointment of our heavenly Father—that they are under his direction and special management, as to their nature, degree, continuance, and effects, —that he is possessed of infinite wisdom, and knows what is best for us; and also of infinite goodness, whereby he makes all things, even the sharpest afflictions, to work together for good, to them that love him. His chastisements are the effects of his love to his people, and he therein acts the part of a tender-hearted Father; "for whom the Lord loveth he chasteneth and scourgeth, every son whom he receiveth." And though "no affliction for the present seemeth to be joyous, but grievous, yet afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

Had God intended no other happiness for his people, no other portion but the transitory enjoyments of this life, we could not, indeed, perceive his love in depriving us of these; but when we consider that God proposes himself as the object of our happiness, who is a satisfying and everlasting portion, and whose favour is better than life; when we think of this world as only a passage to an eternal state of happiness, in the presence and enjoyment of God, where there is fulness of joy and pleasures for evermore; and when we think of the Son of God coming into this world, bleeding, and dying, and rising again from the dead, to procure for us the remission of sins, and eternal life with himself, beyond death and the grave. This will lead us to consider afflictions as but light and momentary, when compared with the glory that shall be revealed—the faith and hope of this will support us under every trial. It is only in this view that we can perceive how chastisements are effects of divine love, and subservient to our true and everlasting interest. They serve, when sanctified, to humble our minds,—teach us submission to, and acquiescence in, the will of God—remind us that we owe all our comforts to, and hold them immediately of, God—discover to us the transitory nature of all earthly enjoyments, and the folly of setting our supreme affections upon them, or of placing our happiness in them —convince us that our true and permanent happiness lies *only* in the enjoyment of God—make us relish the comforts of the gospel, which are suited to a state of affliction in this world—and tend to lead our views and desires forward to that state, where sin and sorrow shall never enter. These, and such like effects, are what God intends by afflicting us, as he has declared in his word. Are they not all conducive to our chief good? and ought it not to

be our main care that these gracious designs of God may be gained upon us by all his chastisements? In proportion as these effects are produced, a sweet and placid serenity overspreads the soul; it recurs to God himself as its chief happiness, and finds rest in him as its portion and satisfying good. How blessed in such a case is the man whom the Lord chasteneth!

When our minds are overcome with an affecting loss, we are apt to forget our remaining mercies. But are there not always great grounds for thankfulness, amidst all our sorrow? Has God taken from us one dear child, and has he not left us another? Nay, has he not left us a husband or wife, the affectionate partners of our joys and griefs? And though he had bereft us of all at once, does not he himself stand instead of all relations? and is he not infinitely better than sons or daughters? We ought, therefore, to reflect upon the grounds of gratitude and thankfulness he affords us, amidst all our afflictions.

You have reason, dear Madam, to believe that your child is happy. The scripture gives us a favourable view of the state of all infants dying in infancy. Our Lord says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." A great part of mankind die in infancy before they have done any good or evil; and our Lord declares, that of such little children the kingdom of God is made up; and, as a token of this, he took the little children that were brought him, up in his arms, and blessed them, Mark, x. They die, by virtue of their connection with Adam, in his first transgression; but, having done neither good nor evil, in their own persons, they will not be judged according to the deeds done in the body, nor fall under the sentence of the second death, which is pronounced *only* upon personal wicked deeds; but being redeemed by the blood of Christ, and written in the Lamb's book of life, they shall be raised up from the first death, which came by Adam, to the enjoyment of eternal life, in the heavenly kingdom. This consideration should dry up your tears. Your child is now with God, infinitely more happy than you could have made her on earth; infinitely more happy than you can conceive; and, if you are a follower of them, who, by faith and patience, inherit the promises, and of Jesus Christ, the author and finisher of faith, you shall one day meet with her amidst the redeemed company, where you shall never more part; and, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. xxi. 4. That this may be the happy issue of all our present afflictions, is the sincere prayer of,

DEAR MADAM,
Your sincere and sympathizing Friend,
ARCHIBALD M'LEAN.

REPLY
TO DR. WILLIAM BROWN.

To the Editors of the Baptist Magazine.

I AM indebted to a friend for pointing me to an article in the last Number of your Magazine, entitled, "Vindication of Dr. Robert Walker," signed WM. BROWN, and dated, *Edinburgh, 46, Hanover-street, 20th May*, 1818.

It is very true that I received three letters, at different times, from *Doctor* Brown, intimating a complaint of something which he had found prejudicial to the character of Dr. Walker, in my Memoir of the late Mr. M'Lean, to whom Dr. Walker for some time stood in the relation of colleague in the pastoral office. But the only thing that Dr. Brown condescends to specify, as the ground of complaint, is the following line: "The production of his opponent shrunk into contempt under his hand." *Memoir*, p. lvii.

Of Dr. Brown I know nothing, except from the three communications with which he has favoured me, and which have been entirely confined to this single ground of complaint. It seems marvellous to him, that I should return no reply to any of his letters, especially, I suppose, as he had been so particular in giving me to understand, that he is a *Doctor*, but whether in divinity or medicine, he omitted to inform me, and I am, to this moment, ignorant! But really, I found nothing in any of his letters to answer. He may, for aught I know, possess a prescriptive right to defend the reputation of Dr. Walker, which he thinks I have assailed; but I think your readers must be aware, that if such be his object, he proceeds very awkwardly about his work. He is pleased to say, that, because I have said, Dr. Walker's defence of the doctrine of Eternal generation "shrunk into contempt under the hand of his opponent," my readers must look on that gentleman as *a very weak man, and a very uncandid man*; whereas he affirms, that he was neither the one nor the other,—for, that "his talents were very respectable, and his literary and professional acquirements very considerable."

Against the character of Dr. Walker I can have no personal animosity. I know him only by his writings, and the report of others; but if Dr. Brown be really the conservator of his reputation, I must beg leave to tell him, that he is acting very indiscreetly in provoking discussions on that topic, on such flimsy pretexts. What Dr. Walker's *literary* and *professional* acquirements were, may be partly learned from the review of his *greatest* work, *viz.* a *Treatise on the Small-pox*, in the MONTHLY REVIEW, Vol. IV. *New Series*, 1791. p. 273—283.* And should you, or any of your readers, be disposed to think that I have exceeded the truth in what I have said of his *Theological* production, and will take the trouble to read it with Mr. M'Lean's review of it, I am quite content to submit the question to that impartial tribunal, and to abide its decision. I appeal, therefore, from the *incompetent* judgment of Dr. Brown, to a higher tribunal, and dismiss the subject for the present with saying, *Quod scripsi, scripsi!*

I am,

Yours respectfully,

WILLIAM JONES.

London, July 20, 1818.

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* "We cannot applaud the *fallacious reasoning*, and the *unfounded assertions*, which fill so large a portion of this book; and by which the author has plunged us into theories that we hoped were forgotten; and *has obscured the science which he professed to elucidate*" ! ! !

See Monthly Review, *ut supra*, p. 283.

Juvenile Department.*

VISIT TO THE PARISH OF *OLDCASTLE,* IN MONMOUTHSHIRE.

Being a few months since in South Wales, and hearing that the place where the justly-famed ancient Briton, Sir John Oldcastle, formerly resided, was but eight miles from Abergavenny, I went, accompanied by a friend, to the village, which is still known by the name of that distinguished servant of the Lord Jesus Christ; who, nearly one hundred years before the rise of Luther, risisted the encroachments, and exposed the unscriptural pretensions, of the Bishop of Rome.

As we approached this sequestered village, situate under the Black Mountain, and rendered very difficult of access by the lanes having become almost impassable, I felt an unusual gratification from the recollection of what had been there accomplished, for the furtherance of the cause of pure and undefiled religion, by the excellent men whom Sir John Oldcastle employed as transcribers of Wickliffe's Translations of the Bible, when almost all the world were wandering after the Beast, and were exclaiming, "Who is like unto the Beast?"

Looking around the adjacent country, called up to my recollection the circumstance of Sir John being secreted and secured for four years, by his tenantry, after he escaped from the Tower, in 1413. I felt indignant that any base wretches should, for the sake of money, enable Lord Powys, a bigotted Papist, to apprehend, and give up to the cruelty of his persecutors, a nobleman who had deserved so well from his country, and who was so useful in the church of Christ.

We at length entered the farm-yard adjoining the parish church of Oldcastle. On the appearing of the farmer, I said, "Can you tell me where it was the mansion of Sir John Oldcastle formerly stood?" "This is the very place—this is Oldcastle Court!" I felt as if standing on consecrated ground. "From this spot," said I, "the light of truth emanated more than 400 years since: that light which is now covering the whole earth." I could easily account for the spirit which impelled superstitious persons to undertake pilgrimages to places considered sacred; and though not conscious of any feeling of a superstitious kind, I was delighted to have the privilege of being where the Lord's hidden ones had been employed in carrying on the holy war against the Prince of Darkness, by *the sword of the Spirit, the word of God.*

The mansion, I understood, had been taken down about forty years, but the site was still visible, and part of the moat, by which it was surrounded, still remaining. It is conjectured, too, by Mr. Griffiths, that the present farm-house is built upon part of the former walls. The church is very small, and the eastern wall, gone to decay, is falling down. The oldest inscription I could find, was not more than 200 years past; but every thing indicates that it stood long before the period of Sir John's death, and was doubtless used by him, his family, and domestics, for the worship of God. This is one of the sacred buildings where God was worshipped in spirit and in truth, when all others of our parish churches, (excepting those where Wickliffe's sentiments were professed,) were desecrated by *abominable idolatries.* Its present meanness is almost indescribable: it is scarcely decent. The *seats* would probably hold twenty persons, and the whole church may be able to contain one hundred; but it is not often there are enough present to

* We are disappointed in our regular Article for the Juvenile Department this month.

fill even the seats. I understood that this was by no means a solitary instance of the parish churches being forsaken: the great bulk of the people, who publicly worship God in Wales, do so among the dissenters; and there are not wanting instances where the clergyman returns without performing duty, because there are none at church but himself and the clerk.

On entering the farmer's house, I was pleased to observe the patriarchal simplicity, and the old English hospitality, which prevailed. The venerable couple, with their children and grand-children, were a family of seventeen persons; and though, I suppose, but in humble circumstances, they pressed us to partake of whatever the house would afford, remarking, "There are none who call here, whether rich or poor, but what they have victuals and drink, if they will accept of it."

Finding that Mr. and Mrs. Griffiths were religious persons, I asked them, if they would object to my preaching in their house to their family and neighbours. They instantly signified their approbation; and the farmer, addressing one of his sons, said, "Go into the field, and tell them to leave off ploughing; and go round the village, and ask all you can find to come in, and hear a sermon." We soon had a congregation, and, after singing and prayer, I addressed them from John, i. 16, *And of his fulness have all we received, and grace for grace.* The sentiment which John the Baptist applied to himself, and all the servants of God, who lived before the coming of Christ, I endeavoured to improve, in reference to Sir John Oldcastle, and the disciples of Wickliffe, who, four centuries before, had received abundance of grace from the fulness of Christ, to enable them to labour, to suffer, and to die in his cause; and that we, who were believers now, were receiving from the same fulness still.—I shall not soon forget how the good old people looked when I said, "That brook of water that is running through your grounds, and which supplies your family every day with the means of purity and refreshment, is the same stream from which Sir John drank, and his numerous family: but it is flowing still, and as plentifully as it did then. So the grace of Christ is a fulness of mercy still, and will continue to supply all his people, to give them strength to live by, and to die by. It was this grace that gave Sir John strength to die a martyr, by being hung and roasted at Tyburn; and that will be sufficient for all who trust in his righteousness, and hope in his mercy." I told the little children not to forget what I had said of the good nobleman who used to inhabit Oldcastle; and, after we had concluded by singing and prayer, the old grandmother, (who had been converted many years since in London, by the ministry of the Rev. Mr. Romaine,) said, "Hear, sir, what one of the little ones is saying:"—she says, 'Mother, we must never forget what the gentleman has been saying.'" The energy with which this old pilgrim expressed herself, indicated the desires she felt for the salvation of her descendants, that they also might receive from the fulness of Christ, and grace for grace. May the whole of this hospitable family "find mercy of the Lord in that day!" and may succeeding generations inhabit Oldcastle Court, who shall be like its former illustrious inhabitant, "shining as lights in a dark place," and be indeed "the salt of the earth."

IOTA.

AMERICAN LIBERALITY.

Our readers will recollect, that in the month of November last, the town of St. John's, Newfoundland, was nearly destroyed by two dreadful fires, which occurred in quick succession. The property consumed was estimated at 900,000*l.* sterling; and as this great calamity took place just at the commencement of winter, during which season, the harbours of the island are frozen up, there seemed too much reason to fear that the wretched inhabitants would have to endure all the horrors of famine, in addition to the loss of their property,

and the usual rigours of the season. From this dreadful prospect, however, they were relieved by the prompt and generous kindness of the citizens of Boston. As soon as the news of their distress reached that city, a liberal subscription was set on foot, a quantity of provisions purchased, and a vessel freighted to convey it, as speedily as possible, to Newfoundland. Such was the alacrity displayed, by all ranks, in this munificent undertaking, that the vessel was loaded in about *twelve hours*; and the very labourers, who were employed, refused any compensation for their trouble. The vessel performed the passage, already become dangerous, with expedition and safety; and so ample was the supply, thus generously furnished, that it was expected each family, among the numerous sufferers, would receive from four to five cwt. for its own share.

D.

IMMERSION
Not Dangerous to Health.

To the Editors of the Baptist Magazine.

THE "remarkable appearance of Providence, at Baptism," in the case of Mrs. Dechamp's, communicated by Mr. Ivimey, and inserted in your last Number, brought to my recollection another case, equally remarkable. It is related by my old and respected friend, the Rev. Mr. Richards, of Lynn, and may be met with in his third Reply to Mr. Carter, on the subject of Baptism, entitled, "*The History of Antichrist; or, Free Thoughts on the Corruptions of Christianity, &c.*—Letter 5th, p. 99 to 102. I know of none who have written more ably on the subject of Adult Baptism, than my friend has; and, of course, I hold his treatises on that subject in high estimation, and deem them worthy the perusal of such of your readers as have not met with them.* If you think the following case possesses sufficient importance and novelty to interest your readers, by giving it an early admission into your Magazine, you will oblige

Yours, very respectfully,
JOSEPH FREESTONE.

Hinckley, July, 1818.

"The opposition, (says Mr. Richards,) to the practice of immersion, is, in a great measure, grounded upon two objections:—1. That it is *indecent;* but this is mere pretence and cant. Immersion is certainly, in itself, no less decent than sprinkling; nor is it conducted, among the Baptists, with less decency than the other rite is among the Independents, and other sprinklers. It must be, surely, very odd, that the wonderfully delicate patrons of this objection, should never find any fault with the Jewish bathings, and circumcision. The other objection I referred to, is,—2. That immersion is *dangerous to health*, especially in cold climates: but this contradicts the express declarations of the most eminent physicians, as well as universal experience. Is not immersion commonly practised throughout the vast Russian empire, which comprehends some of the coldest climates in the world? and is it not practised there too, in the coldest season of the year, and that without any bad consequence at all to the health of the subjects?—In this country also, (which, though

* About the year 1780, or 1781, a controversy commenced, on the subject of Baptism, betwixt Mr. Richards and Mr. Carter, an Independent minister. The latter published a piece, on Infant Baptism. Mr. Richards published a "Review" of it, in three Letters to a friend.—Mr. Carter replied to that "Review," in a pamphlet, entitled "The Reviewer Reviewed." Mr. Richards then published a *second* piece, entitled, "Observations on Infant Sprinkling; or, an Answer, &c." in a series of Letters to the author. This was afterwards succeeded by a *third*, entitled, "The History of Antichrist, &c. in a Series of Letters, to the Author of the Reviewer Reviewed, and other late Publications." Here, I believe, the controversy terminated. Mr. Richards has published other pieces on Baptism, both in Welsh and English; one, on the "Nature and Design of Christian Baptism," in English, is particularly valuable.

not nearly as cold as Russia, is yet, by no means, a warm region,) immersion has been practised in some of the severest winters ever known, and that in large rivers, after the *ice* had been, with much difficulty, broken and removed. All this, I say, has been done in our own country, abundance of times, and always without any injury to the health of the baptized. Nay, many tender and infirm people have declared that their health became much better, after their immersion, than it had been for a long time before.—A remarkable instance of this kind occurred, in this county, some years ago, which I shall take the liberty to mention, for the purpose of corroborating my position, *that immersion is* NOT *dangerous to health, even in cold climates, and in the coldest seasons of the year;* and also, to oblige some of my friends, who have particularly desired me to make it public. The instance I have in view, relates to a Mrs. Temple, who lived in the neighbourhood of North Walsham. She had been convinced, by reading the New Testament, that the Christian ordinance of Baptism, is the immersion in water, in the Name of the Father, Son, and Holy Ghost, of a person professing faith in the Son of God; and she purposed to act soon agreeably to that conviction, but, being shortly after seized with that dreadful, and commonly fatal disorder, the *cancer*, it was thought proper to defer it. During this illness, Mr. Faircloth, surgeon, of North Walsham, attended her for a considerable time; but, all his efforts proving fruitless, he at last pronounced her incurable. Upon this, she sent for Mr. Culley, minister of the Baptist church, at Worstead, where she usually attended, when in health, and requested him to *baptize* her; declaring, at the same time, that she depended not upon that ordinance for salvation, but relied alone upon the merits of Christ.—Mr. Culley told her, that such a step, possibly, might be dangerous in her case; at least, though the surgeon had given her over, yet that the enemies of Baptism would not scruple to say, that it was the cause of her death, &c. &c. But as he could not satisfy her without it, he went to North Walsham, and related the whole affair to the surgeon, who advised him, by all means, to make haste and baptize her, because she had but a very short time to live: 'And as she must soon die,' said he, 'whether she be immersed or not, none can reflect upon you; and I will take care to vindicate your character.' Upon his return, she was carried to the river side, where they usually baptized; and, after the *ice* was broke, (for there had been a great frost for some time before,) they went down both into the water, and he immersed her, in the Name of the Father, and of the Son, and of the Holy Ghost. She was then carried home, and put in bed; where, after ordering the things to be taken away from her *breast*, (that being the part where the disorder lay,) and addressing the Deity in a short prayer, she composed herself to die; but, to the great astonishment of all who knew her case, she had no more pain in her breast, and the part affected got *perfectly well, in two or three days.* This happened in the year 1724.—The good woman continued well till the year 1727, when she died of the *small pox.* Her son, Abraham Temple, is still living, at North Walsham; [1784, the year when this account was published,] upon whose testimony, and that of Mr. Trivett, an ancient worthy minister, and pastor of the Baptist church, at Worstead, I publish this narration."

On this extraordinary case, the truth of which, there appears not the slightest ground to suspect, the reader is left to his own reflections.

J. F.

A REMARKABLE INSTANCE OF THE POWER OF CONSCIENCE.

A SERVANT, travelling with his master, a jeweller, in a private place, murdered him, and retired to a considerable distance; and, with his property, entered into business, prospered, was respected, and be-

came Chief Magistrate. Sitting on the bench one day with some of his brethren, a criminal was brought before him, who was charged with murdering his master. When he should have pronounced the sentence of condemnation, he was in great agitation of mind. He quitted the bench, and went and placed himself just by the unfortunate man at the bar. He made a full confession of his aggravated guilt, and said, "You see before you a striking instance of the just awards of heaven, which this day, after *thirty* years' concealment, present to you a greater criminal than the man just now found guilty. Nor can I feel any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me, in the most public and solemn manner:" which was done—and, it is added, he died with all the symptoms of a penitent mind.

Encyclopædia Britannica,
Under the word *Conscience.*

Obituary.

A
SHORT ACCOUNT
OF
MRS. ANN MILEHAM,
Who died suddenly, Thursday, July 2, 1818.

"In the midst of life we are in death." Blessed and happy are they who attend to our Lord's exhortation, "Be ye also ready," and stand with "oil in their vessels," their lamps trimmed and bright, their loins girded, and themselves ready, at a moment's warning, to obey the solemn summons.

The deceased was born at Newcastle-upon-Tyne, and resided there till she married and came to London. There she drank deep of the cup of affliction, for, in the course of a few years, she had to mourn over the loss of three children and an affectionate husband. But these trials were sanctified: they induced her to attend upon a gospel ministry at Sion Chapel, where she received the truth as it is in Jesus. At this place of worship she attended upwards of six years, walking with God—making progress in knowledge and in holiness, and enjoying the comforts which are connected with a diligent attention to the duties of religion.

In the latter end of the year 1807, she again entered into the marriage state, with the writer of this article; and, shortly after, she became a member of the church under the care of Mr. Wm. Shenstone. Here she continued until the settlement of her husband as pastor of the church at Highgate, when she was dismissed to that communion. In both societies, her conduct was consistent and exemplary. Her first minister always testified the highest regard for her, and when she had to sustain the important character of a pastor's wife, through divine assistance, she so discharged its duties, as greatly to adorn the doctrine of God her Saviour; most cheerfully making every sacrifice of domestic comfort which the difficulties connected with a newly-raised society demanded.

She was a woman of a very devotional spirit—a diligent reader of the scriptures, and much attached to the public means of grace, as the remarks made in her diary abundantly shew; and although surrounded with a young family, (whose wants demanded, and received her constant attention, and who now very sensibly feel her loss,) yet she was enabled to "set her affections on things above," and to manifest a holy indifference to the world. She felt that she was a

"pilgrim"—that here she "had no continuing city;" hence she was in the habit of looking forward to the period when she should enter the resting place of the just. To it she often referred, and for it she earnestly longed: and "God granted her that which she requested." When she least expected it, the voice said, "Come up hither."

She had uniformly enjoyed a good state of health till within the last few months of her death, when she complained of much inward weakness; but it was only a week previous to her decease, that she found it necessary to have medical advice. Her complaint was pronounced nervous debility, and an intimation given, that there was not any thing serious to be apprehended: she continued discharging her domestic duties as usual. About half an hour before her death, she assured her husband she was much better. He left her, but was almost immediately recalled, to behold her quite insensible! Those eyes which had so often enlivened him, were closing in death, and deprived of all their lustre. In a very few moments after his arrival she expired.

All she uttered, after directing medical assistance to be sent for, was in a tone of sweet surprise, "Can *this* be death!—Oh, my soul, can *this* be death!"

"A soul prepar'd needs no delays,
The summons comes, the saint obeys:
Swift was her flight, and short the road,
She clos'd her eyes, and wak'd with God!"

On the Wednesday following, her remains were deposited in a vault, in Mr. Evans's chapel, Mile End New Town. Dr. Newman gave an address upon the occasion, and on Lord's-day evening, July 19, preached a funeral sermon at Highgate, from Eph. ii. 8, "By grace are ye saved:" a passage chosen by the deceased, some years before her departure, in the prospect of childbirth.

"Until I reach the seats of bliss,
I'll sing no other song but this,
A sinner sav'd by grace."

Highgate. C. T. M.

EXTRACTS
FROM MEMORANDA,
IN THE
Pocket-Books of Mrs. A. Mileham;
ALSO, FROM
LETTERS TO A FRIEND.

1803.

"It is good for me that Christ 'receiveth sinners,' or I must have sunk into eternal misery."

"O Lord, lift up the light of thy countenance upon me: may I not be found a hypocrite in Zion."

"Spent the afternoon with Mr. R——. What a mercy to have a friend travelling the way to the heavenly Canaan."

"Let me be a humble shrub of thy right hand's planting, rather than a tall cedar without root."

"Oh thou dear incarnate God, who bore our sins in thine own body upon the tree, suffer me not to take up my rest here, for it is polluted."

"Lord, keep me near thy blessed self, I too often follow thee afar off."

"Oh that Christ may, at all times, be all in all to me."

"Mr. S—— died, after two days' illness. Lord, make me to number my days, that I may apply my heart unto wisdom."

"Lord's-day.—Dined with Mr. B—— [a worldly man]: had many painful reflections. Lord, help me to walk agreeable to the profession I make."

1805.

"Truly God has been good to me these years past. Thou supplied my wants with a liberal hand: may I be truly thankful for all thy mercies."

"Lord, help me to live daily by faith upon Christ. Feed me with the bread of life."

"Lord, give me grace to persevere, and at last to enter that rest which remains for the people of God."

"It is good to be found in the house of the Lord here below. May I be of that number for whom Christ had prepared a place in his Father's house above."

" Lord, make me more spiritually-minded: my soul cleaveth to the dust, quicken thou me according to thy word."

" Lord, help me to examine myself. May I be ready when the Bridegroom shall appear."

" I trust thou hast made me willing to sit at thy feet. Oh keep me ever in that humble place."

1806.

" Dear Jesus, I would again give myself to thee. Oh take me, and soften this hard heart, and shed thy love abroad in it. Oh, Sun of righteousness, arise, and shine upon my soul."

" Oh, what a deceitful heart is mine."

" I hope I can say, the 'good work is begun.' Lord, enable me to persevere, for without thee I can do nothing. May I feel the work of sanctification in my soul."

" Oh Lord, thou knowest I cannot rejoice in thee; yet I do feel it sweet to mourn after thee."

" Oh thou blessed Spirit, help me to return. Indeed I feel that I am a backslider in heart. Oh apply the precious blood of Christ, that cleanseth from all sin. Draw me with the cords of love, that I may follow thee."

" Here I would raise another Ebenezer; in many dangers thou hast kept me. Lord, impress on my mind what I have heard this morning; it has been as a rich cordial to a fainting soul. Glory to thy name, for the blessings of the gospel."

" Oh draw my affections from all created objects, and fix them on thy self alone. Help me to hold every creature comfort with a loose hand."

" Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and be not forgetful of all his benefits. May I not say, Surely thou hast forgiven all my iniquities, and healed all my diseases. Oh Lord, I trust I can say, the ordinances of thy house have been sweet to my soul."

" In hearing Mr. ——, felt reproved. Lord help me to be more circumspect in time to come. Make me more holy; may sin be more hateful. I can truly say, I feel it to be my burden."

" Lord, help me to examine myself: may I be found ready when the Bridegroom shall appear."

Extracts from Letters to a Friend.

——" I am sorry Mrs. A—. changed her behaviour, but I am not surprised. . . . It is a mercy, that all our happiness does not depend upon the creature, but upon an unchanging friend. Oh that we may know that he is our beloved, and our friend. I rejoiced to hear of dear Mr. B—; if my heart doth not deceive me, I have often been refreshed by his ministry. Long may he be spared to comfort the mourner in Zion. If you should ever be in his company, beg of him to remember the weakest and unworthiest, at the throne of grace; the prayers of a righteous man avail much. Oh that the Lord would pour a spirit of prayer on me; but alas! what will the prayers of good men avail, without the intercession of Christ? if he pleads for me, all will be well, for 'him the Father heareth always.'"

——" You desire me to plead for you, at a throne of grace: you know not how unable I am to perform such a service. I have great reason to lament, that I feel such a backwardness to approach God: it is a source of uneasiness to me, for if it is as impossible for a regenerate soul to live without prayer as for the body to live without food, I have little reason to think I have 'passed from death unto life:' and yet I cannot give up my hope; for if a change had not taken place, why should the preached word be so desirable? That blessed book, which you know once had no charms for me, I can truly say, is precious; and, if my heart does not deceive me, sin is a burden. Happy are they that are assured of an interest in the dear Redeemer. Although we may not find that enjoyment we could wish, yet the soul may be safe; for, when Christ says, he will cast out none that come unto him, his word cannot be broken."

"Oh could I say, I delighted in prayer, as I do in hearing, my soul would be in a more flourishing state; but God is witness, I do long to hold communion with him, in secret.—May the severe reproof I had yesterday, from a dear minister, make me more diligent; for, he that 'cannot lie,' has promised to 'pour out his spirit,' as 'a spirit of grace and supplication' upon his people."

———"I am glad to hear you are better, I hope it continues to be well with your soul. I felt much pleasure from your account of the administering the ordinance of baptism. I hope I do rejoice in the increase of the Redeemer's kingdom. It must have been a very solemn sight, to see so many make an open profession of being on the Lord's side. I could not help weeping to think what the dear old minister must feel, at seeing his children willing to follow his footsteps, in the ways of religion. Oh what pleasure would it give me, to see my dear parents enquiring the way to Sion, with their faces thitherward. But God is a sovereign! he has a right to do with his creatures as seemeth him good. It is my duty to adore that free and sovereign grace, that 'snatched *me* as a brand out of the fire.'

'Oh to grace how great a debtor,
Daily I'm constrain'd to be.'

May my life shew, to those around, that the religion of Jesus is not that dull melancholy thing the world takes it to be; little as I know of it, I would not part with that knowledge, for all the pleasures the world can give. May we be daily growing in grace, and in the knowledge of our Lord Jesus Christ. I hope you had a profitable day yesterday; I cannot say much for myself. I heard Mr. R—, from Eph. ii. 8, 'By grace are ye saved.' I feel, if saved at all, it must be by grace: I find, by daily experience, I can do nothing myself. Oh, that the Lord would set up his throne in my heart, and reign,

'Lord of every motion there.'"

———"I am much obliged to you for your good wishes, but must inform you, that I have not entered into that most important connection in life, which only death can dissolve; but whenever it takes place, I hope it will be to the glory of God, and the good of our immortal souls. Should the Lord see fit, to place me in the situation of a wife and mother, I trust he will enable me to discharge, my duty as such. You say, you hope he is pious; I can truly say, I would not unite with an unbeliever, if he could *make me mistress of the world*; no, believe me, I feel my heart so prone to leave the fountain of living waters, that I need not a partner in life to draw me into the world again. I cannot think there could be much happiness in the marriage state, with a man of the world; for how can two walk together except they be agreed."

———"Am sorry to find you are still so unwell in your body; but I hope the soul is in a prosperous state. I wish you much of the divine presence, which is better than life itself. The crazy tabernacle may be patched and propped, but it must be pulled down; but how sweet to rejoice in the prospect of a house not made with hands, eternal in the heavens! The best of this world is only a wilderness; may we be looking forward, with desire and expectation, to that 'rest, which remains for the people of God.' It will be a blessed rest indeed, to be freed from a body of sin, and to be for ever with the Lord, who is the altogether lovely, and the chiefest among ten thousand. May it be your happiness and mine, to see our title clear to those happy mansions; and, while our heavenly Father is pleased to continue us on this waste-howling wilderness, may we be earnestly concerned to glorify him in all things."

———"I feel much obliged to you, for your anxious care concerning my welfare; not only of body, but of that nobler part, the soul.... ....I am thankful that the Lord deals with me in such tenderness; for, oh! had he dealt with me according to my deserts, I must have been lifting up my eyes in torments! but, glory be to his name, I have experienced him to be what he has declared himself to be; 'the Lord, the Lord God, merciful and gracious,

long-suffering, abundant in goodness and truth.'

"I cannot help repeating those sweet lines,

'Hail, matchless, free, eternal grace,
That gave my soul an hiding-place.'

"I am sorry you are so indisposed; but, what a mercy, to look forward to that day, when we shall have done with pain and sorrow;—'when this mortal shall have put on immortality;' when we shall be for ever in the presence of him 'whom, having not seen, we love;' may we enjoy much of his presence, while in this wilderness; may we come up out of it, leaning upon the beloved!"

Review.

Memoirs of Richard Morris, late Pastor of the Baptist Church, Amersham, Bucks. Compiled by B. Godwin, Great Missenden.

THE compiler of these interesting memoirs, has done honour to himself, and conferred a benefit upon society, by presenting this work to the church and congregation, at Amersham, and through them to the religious public. The genuine piety, good sense, and sterling integrity, manifest in the life of Mr. Morris, ought to be held up for the imitation of survivers; nor should the tender care of God, over his faithful servant, be suffered to be forgotten. Let us tell our children, that they may tell it to their children, that none who had trusted in God has ever been confounded: in order that they too "may set their hope in God."

The memoirs are written in a series of Letters, which will both entertain and improve the reader. Mr. Morris is made, in a good degree, his own biographer, which keeps up the interest of the narrative, while the remarks of the compiler are judicious and instructive.

Mr. Morris, when a young man, became a soldier, in the Oxford Blues, and, in this situation, proved himself a "good soldier" of the Lord Jesus, "enduring" much hard treatment from his ungodly comrades, who were encouraged in their oppositions by their officers.—

"The men," says he, "were let loose upon me, by the officers, who encouraged them by saying, they hoped they would remember me for putting out such speeches.

"At this time the commanding officer left Loughborough for a few days, and the men, according to a rule among themselves, tried me, by what they called a Court Marshal, for the alleged crime of scandalizing the regiment. I was then sentenced to be *cold burnt*, and accordingly was tied up in the yard, and a great many pails of water and ice thrown on me, till they were tired of fetching them from the horse-pond; and such was their determination to use me ill, that they placed sentinels around to keep off the people, that none might rescue me. On this occasion the people of the inn behaved very humanely towards me; they put me into a warm bed, sat up with me all night, and paid the greatest attention to me, so that I received no farther injury.

"This treatment I considered it my duty to bear with patience, as I remembered the words of Christ, 'If any man smite thee on the one cheek, turn to him the other also.' Before my clothes were dry, one of the principal actors in this affair came to me to borrow money, which, without hesitation, I lent him, recollecting that we are directed to 'overcome evil with good.' Some of the men appeared ashamed of their conduct, while others boasted of it, and said, 'I should not have been half so good, if they had not washed away my sins at Loughborough.'"

After this, Mr. Morris experienced great trials, which he bore with Christian meekness and fortitude.—The following extract exhibits another specimen of the brutality, with which he was treated:—

"In the year 1773, we removed our quarters to High Wycombe. I here heard preaching among different denominations, and was requested to give a word of exhortation, at an early meeting, on a Sabbath morning. This soon came to the ears of the officers and men, who considered it a very great disgrace to the regiment. They determined, therefore, again to try me, by one of their mock Courts Martial. I was accordingly brought to trial, in a meadow, called the Rye, near the turnpike; and was again sentenced to be cold burnt, and orders were given to forbid any one bringing me dry clothes. This was executed in the most severe manner; but one of my comrades broke through their orders, and brought me some dry clothes, for which he was threatened to have the like punishment inflicted on him the next day. The probability of this, brought me, for the first time, to the fixed determination to oppose such illegal treatment. I waited on the commanding officer, and enquired if he knew the manner in which I had been treated by the men. He made no answer to my question, but advised me not to preach, observing that there were proper persons paid for preaching; and, he thought it a pity, that I should concern myself about religious instruction. I said, in reply, that it was a matter of conscience with me, to warn sinners of their evil way; but that, had not the men proceeded to the resolution of inflicting the same punishment on my companion, I might have let it pass over, as I had done before; but that I was now determined, if the business was not put a stop to, I would immediately complain to General Conway, who, I had no doubt, would see the matter righted. After this, I had to suffer nothing more of this kind. Some unknown friend also put the proceedings of the Rye into the public papers, and enquired, if the permission of such practices was consistent with the discipline of so respectable a regiment."

The remarks of the editor, upon this part of the history, will present the reader with a specimen of his manner of correct and judicious thinking.

"On the perusal of this letter," says Mr. Godwin, "I have no doubt, but you have remarked, that independence of mind displaying itself, which ever afterwards formed so distinguishing a trait in the character of Mr. Morris. Amidst a variety of opinions, which were presented to his attention, he ventured to think for himself. He attached a high degree of importance to religious principles, and was anxious to know 'the truth as it is in Jesus;' but he proceeded with caution; he could not implicitly believe the sentiments of any; he must first become fully satisfied of their truth. I suppose that Mr. Morris had as little of a party spirit as can be imagined in the present state of human nature; he appeared to seek and to love truth for its own sake, and was determined to embrace it wherever he found it.

"It is not surprising that, with a mind thus formed, endued with genuine piety, an ardent thirst for knowledge, and an earnest desire for the welfare of others, he should appear to an intelligent and zealous minister to be designed for a sphere of usefulness, very different from that which he then occupied. To the kind attentions of Dr. Jones, much of Mr. Morris's subsequent usefulness is to be attributed; from him, in all probability, he received his first impulse to engage in a work, in which he afterwards laboured so successfully. Thus to appreciate real worth, and to take a young man of piety and talents by the hand, to introduce him to public usefulness in the Saviour's cause, is no small honour."

From this state of oppression, Mr. Morris was delivered, in 1775, in consequence of his discharge being obtained, by the kind interference of Lord Robert Manners, and his excellent lady. There is a letter, preserved from Lady Manners, written to Mr. Morris, during his troubles, to console his mind, which will remain, we trust, as a monument to her honour, by the preservation of this memoir, from generation to generation.

Our limits prevent us from pursuing the narrative, which we could willingly do. Mr. Morris settled at Amersham, in 1775, became a very successful minister there, and continued to labour among a large congregation, collected by his ministry, until July 28, 1817. His death was tranquil and happy: it may be truly said, "He finished his course with joy." A letter, printed in the Appendix, No. II. published in the Edinburgh Review, April 1809, p. 40, was written by Mr. Morris, animadverting upon an article, in that Review, entitled, "Methodism and Missions." The reader will immediately perceive, on perusing it, that

the writer was a man of considerable talents, and of great intrepidity. The cutting sarcasms which he employs, must have made even an Edinburgh Reviewer feel, if he were not as destitute of feeling as of liberality.

A Narrative of a Tour in the West of England; lately made for the Purpose of ascertaining the State of the Inhabitants, and for the Formation and Encouragement of Sabbath Schools. By the Author of Voyages to Spain, Portugal, &c. &c.

We cannot compliment the author for the correctness of his style, nor for the perspicuity of his arrangement; but he is entitled to higher praise—that which is due to a benevolent heart, and an active mind. He is one of the very few of our species who "*devise* liberal things;" and we doubt not but he has already enjoyed a rich reward for his labours, from the luxury with which such exertions are always attended. Let persons read this pamphlet, for the purpose of ascertaining how much remains yet to be done for some parts of our own kingdom, before the knowledge of the glory of the Lord will cover even this island: and then let them think of another part of the United Kingdom—Ireland; and remember, that missions to the heathen instead of superseding should quicken our exertions in promoting means for evangelical instruction at home.

The Bible Class-Book; or, Scripture Readings for every Day in the Year; being 365 Lessons selected from the most instructive and improving Facts of the Sacred Scriptures. Adapted to the Use of Schools and Families. 6s.

The Christian's Treasure; or, a Compilation of Scripture Sentences, of nearly 100 different Subjects: being a most useful Selection of Divine Knowledge. Particularly adapted for the Use of Charity and Sabbath Schools, &c. 2s. 6d.

We have placed these together for our remarks, because they are of the same class, though different in the arrangement. They are both compiled entirely from the Holy Scriptures, and are well adapted for schools, and to be placed in the bedrooms of serious persons, especially servants, (who have not much time for reading,) to peruse a short section previously to their morning and evening devotions. The compilers are entitled to the thanks of the Christian public, for their useful labours: and we cordially recommend these useful publications.

Ricordanza; or, a Father's Present to his Daughter; containing Memoirs of Miss Elizabeth Windover, and an Obituary of Miss Fanny Roberts. By John Styles, D. D.

We mention this little work for the purpose of making our readers acquainted with it. It requires not our recommendation, as it may be taken for granted, that what Dr. Styles thought worthy of publishing, as addressed to his own daughter, may be safely presented by any parent to a daughter: and this is precisely the use to which, we hope, it will be applied. We are glad to find Dr. Styles thus employed: his labours may be as useful, though they will not obtain for him so much celebrity as when he chastised a barrister, and castigated an Edinburgh reviewer.

Juvenile Biography; or, Early Piety recommended and exemplified: to which are added, some Hints to Young Christians. By John Morrison, Chelsea.

This little book is divided into chapters, under the heads of "The Bible the only pure source of Religion."—"The Holy Scriptures the best Companion of Youth."—"Instances of Early Piety."—"Persuasions to Early Piety."—"Practical Hints to Young Christians." On all these subjects some suitable remarks will be found. We select the following paragraph from the fourth chapter, to give a specimen of the author's manner:

"Our dedication to the service of God cannot, possibly, be too early.

"The young, as well as the old, stand in immediate need of the blessings of

salvation; nor are the claims of Jesus less urgent upon *them*, than on persons in the subsequent stages of life. God has a right to the obedience, and devotion, and gratitude of our whole existence; and when reason begins to dawn upon the human mind, Jehovah says to every child of Adam, 'My son, give me thine heart.' And is there any reasonable plea that can be urged against the surrender, thus openly demanded? Are any of us able to keep our own hearts? Or, can we trifle with the imperious requirements of Heaven, and yet expect to escape the righteous displeasure of the Almighty? Who that hardens his heart against God, can expect to prosper? Is it too soon to begin that study, the acquirement of which is indispensable to the salvation of the soul? Is it too soon to forsake the paths of error, and to walk in the paths of truth? Is it too soon to escape from the kingdom of darkness, and to be introduced into the kingdom of God's dear Son? Is it too soon for a child of Satan to become a child of God? Is it too soon to be born again, when it is written, with the finger of Deity, that 'except a man be born again, he cannot see the kingdom of God!' Unless you can prove that sin has not exposed you to the curse,—that God has no claim on the homage of your hearts,—that religion is a subject addressed only to the aged,—that the Bible has no message for *you*,—and that you are effectually shielded from the approach of death, and from the dominion of mortality,—unless you can do all this, then, it appears, you are not too young to be religious. Oh! will not thousands regret that they were so long in seeking the Lord! This, indeed, has been a subject of painful reflection to many of God's people; but where did ever an instance occur, in which any one repented having known the Saviour too soon? The very idea is a contradiction in terms; we cannot be too soon rescued from the brink of eternal destruction, on which every unconverted sinner unquestionably stands;—nor can our feet be too soon placed upon the rock, even Christ."

The Key of the Cellar, &c.

The obligations of servants to masters are strongly inforced in the scriptures, and we rejoice in every attempt to illustrate those Divine precepts. This little work is written for that laudable purpose, as it details the miseries brought upon a confidential servant, through his being entrusted with the key of his master's wine cellar. Though it is represented that this victim of intoxication and misery was brought to repentance upon his death-bed, yet we hope that no dishonest intemperate servant will ever, from such a possibility, be led to presume upon Divine mercy; whilst every master and mistress should improve upon the moral of the tale, and resolutely determine to keep "the Key of the Cellar" in their own pocket.

LITERARY INTELLIGENCE.

Lately Published.

A Memoir of the Life and Happy Death of John Burkitt Holman, who died January 31, 1818, aged eleven years and eight months. By David Ford.—The profits arising from the sale of this Tract, will be applied to the support of a Sunday School.

More Work for Dr. Hawker: in a Reply to his Misrepresentations of the Gospel of Jesus Christ. By the Rev. Thomas Smith, of St. John's College, Cambridge, and Master of Gordon House Academy, Kentish Town, Middlesex.

The Principles of the Particular Baptists not hostile to other Protestants. A Sermom delivered at Wolsingham, Durham, March 22, 1818, on Joshua, xxii. 21—29; on opening a Place of Worship for the Baptist Denomination. By Charles Whitfield, of Hamsterly.

In the Press.

Serious and Friendly Hints to Candidates for Communion, and the Junior Members of Dissenting Churches. By John Edwards, Minister of the Gospel, Little Wild-street, London.

The Rev. J. Cobbin, Author of *Philanthropy*, &c. has in the Press another Volume of Poems, entitled *The Pilgrim's Fate*, with Miscellaneous Pieces, which will appear speedily.

In the Month of December, 1818, will be published by Subscription, in 2 Vols. 12mo. with a List of Subscribers, Sunday School, and other Anecdotes, mostly original; Catechetical Exercises, mostly from Scripture; and other interesting Matter relative to the Instruction of the rising Generation. By George Russell.—Dedicated, by Permission, to His Royal Highness the Duke of Sussex, K. G. &c. &c.

Missionary Retrospect and Foreign Intelligence.

CONVERSION

OF

TWO MONGOLIAN NOBLES.

The Rev. I. J. Schmidt, Moravian minister at St. Petersburgh, has lately transmitted to the Elders' Conference of the Unity, a very remarkable account of the manner in which the study of the Gospel of St. Matthew was, under the Divine blessing, made the means of conversion to two Saisangs, nobles or princes, of the Mongolians.

This account is dated March 7, 1818. The whole is too long for insertion, but our readers will be gratified by the following outline:

When the first edition of the Gospel according to St. Matthew, in the Calmuc language, was printed, copies of it were sent for distribution to the Russian Governor of Siberia. This nobleman directed these books to be circulated among the Selenginskish Mongols, and the Chorinian Burats, two heathen tribes in the North-east of Russia, on the frontiers of China; requiring, at the same time, from the princes of these people, an opinion respecting the contents. As the Calmuc dialect is not generally understood among them, this proved a most difficult task. It was, however, undertaken by two of their Saisangs, or nobles, who applied themselves so diligently to the work, that they were soon enabled generally to explain the book to their countrymen. This excited so much curiosity, that the head Lama of the Mongolians, and the Prince of the Chorinian Burats, of their own accord, made a collection among their people, amounting to upwards of 11,000 rubles, (£550,) which they placed at the disposal of the Russian Bible Society, on condition that the Gospel of St. Matthew, and, if possible, other books of the New Testament might be translated into their language, and printed in their characters.

This important work was entrusted to the two Saisangs, who had been already employed; and they arrived at St. Petersburg, for the purpose of undertaking it, in December, 1817. The Bible Society furnished them with a suitable lodging, and they were placed under the care and inspection of the pious writer of this interesting narrative.

"Having regulated their affairs in their new situation," continues Mr. Schmidt, "they commenced their labours with unbounded zeal. Before they began their translation, they formed extracts of parts of different chapters, the meaning and spirit of which they could not understand. These they brought to me, and begged for an interpretation, which I gave them in the best possible manner I was able to do.

"Here appeared the work of the Spirit of God, by the power of the gospel. They listened with silent attention: their countenances became serious: they gave no particular signs of approbation; but said, in a solemn tone, full of gentle emotion, that they now understood it. They visited me twice or thrice a week, always bringing their work with them; and, at each visit, I perceived their progress, not only in the knowledge, but also in the personal application of the gospel. The work of the Spirit of God in the hearts of these men having originated altogether with himself, I left the whole entirely to him, without intermeddling in the least.

"I noticed, with delight, their growth in the grace and knowledge of Jesus Christ; contenting myself with explaining such passages of scripture as they could not understand, and giving my advice only when it was asked for. They were more especially pleased with those passages in which our Saviour declares his readiness to receive sinners, inviting the weary and heavy-laden to come unto him, and promising to give them rest. They were also forcibly struck by his parables; among others, by that of the householder, who hired labourers into his vineyard, giving to those who came in the evening, the same wages as those received whom he had hired in the morning; which they regarded as having a special reference to themselves and their nation. The promise of Jesus, that before the end of the world, the gospel shall be preached *for a testimony unto all nations*, made a deep impression upon them. Some time ago, they related, without any suggestion on my part, that whenever they prayed to their

gods, as they have been accustomed to do, they felt very great uneasiness, as if they were committing sin. Another time, they spoke as follows: 'We have been zealous followers of the doctrines of Shakdshamuni, and have studied the books containing them attentively, but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But, in perusing the doctrines of Jesus, we observe the reverse: for the more we meditate on his words, the more intelligible they become; and, at length, it appears as if Jesus himself were talking with us.' Many speeches of this kind, all bearing testimony to that life among the dead, of which our Saviour speaks, John, v. 25, occurred during my conversations with these men. It would be taking up too much time to enumerate them all.

"I had frequently remarked, that there seemed to be something upon their minds, which they were on the point of disclosing; but that they always suddenly checked themselves, and entered upon other subjects. A short time ago, they brought me their translation of the 21st, 22d, and 23d chapters of St. Matthew. After we had completed the revision and correction of these chapters, they were, contrary to custom, quite silent; for, in general, they had various questions to propose, and required many explanations. At length I broke silence, by saying, 'Well, my friends, what have you to say to me to-day?' Upon this, the elder of the two, after an evident conflict with himself, expressed himself thus: 'We have lived in ignorance, and have been led by blind guides. We have followed the precepts of Shakdshamuni (the Fo of the Chinese) without finding rest. By God's mercy, we have been chosen to translate the Gospel of his Son into our language; and, for this end, have been brought into connexion with you. You have illustrated the things unintelligible to our darkened minds, in a direct and satisfactory manner. We acknowledge Christ Jesus to be our God and Saviour, and are determined to know none other: we have, therefore, made a resolution to leave our former superstitions, and to adopt the Christian faith. What advice would you give us?' The younger Saisang confirmed all the elder had said, as expressing his own sentiments.

"This address was quite unexpected to me. I answered, that I certainly approved their determination, considering it as wrought in them by the Holy Spirit, through the Gospel, and as demonstrating the power of that Gospel: but I asked them, if they had duly reflected what was required of a disciple of Jesus; that Christ does not promise his followers earthly happiness and honours, but rather reproach among men; and that he calls those blessed who, for his sake, willingly and gladly submit to unmerited reproach. I reminded them, further, that this step would cause great sensation among their friends, and perhaps give much offence: I begged them, therefore, to examine themselves, as in the presence of Jesus, whether they were free from every thing that might prevent their becoming his entire property; for that he, who, in order to redeem fallen man, in mercy offered himself as a sacrifice once for ever, and who thereby purchased us unto himself by his bitter sufferings, blood-shedding, and death, could not accept a heart devoted half to him, and half to sin and the world. The worst of all would be, if, after having become members of Christ's family by baptism, they should again choose to return to the old way; either on account of persecution and affliction, or out of levity and indifference.

"They replied, that they had well considered these things, and that the words of Jesus himself, on this subject, had caused them no small anxiety and struggle. They mentioned, particularly, the parable of the sower, and the different kinds of ground upon which the seed fell; also the words of Jesus, Matt. x. 37, 38; likewise our Saviour's address to the youth, who would first go and bury his father—*Let the dead bury their dead*: further, what he says of himself, *The foxes have holes, and the birds of the air have nests, &c.* But they declared, that it was their firm determination to be followers of Jesus, and to share in his reproach, if that were their lot; though they, at the same time, did not deny their wish, that such trials might not befal them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the Gospel, might turn to Jesus: that they did not intend, as yet, to inform their friends of the change that had taken place with them; in order to prevent, as much as possible, all mistakes and prejudices during their absence: for that their nation imagined, that, as soon as they became Christians, they must become Russians (of which both they and the Calmucs have great horror);

that this idea was dreadful even to THEM, personally; for they did not wish to forfeit their nationality. They therefore hoped, that the Emperor would grant to them, and to all who might be converted, liberty as to their manner of life, so far as is consistent with the precepts of the Gospel; and, more especially, that faithful teachers might be sent to their nation, to point out to them the truth, and to guide them in the way of salvation.

"I approved their plan; but begged them to be quite passive, and to take no steps on their part; but merely to state their ideas candidly to me, knowing that I loved them, and would therefore willingly do all in my power to serve them. As to the teachers whom they wished to have employed among their nation, measures would be taken to procure them: but that they should not forget to apply, in all their concerns, to Him, who loved them far more than men could love them; who had begun the good work in them, and would complete it, if they only obeyed his voice in all things; and who would find means to remove all external difficulties, if it were his will.

"After this, I had two or three conversations with them, in which we spoke on several of the principal points of the Christian faith. These conversations gave them great pleasure: but they inquired, why I had not told them all this sooner. I answered, 'You are, as yet, but babes in Christ; and, with such, the pure milk of the Gospel agrees best: as you grow in grace, you will be able to bear strong meat, and will also receive it. But always recollect our Saviour's significant words—*Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.* All of us, without exception, have frequent occasion to become as little children again: if we neglect doing this, we may indeed become learned divines; but we lose the spirit of the Bible, which reveals unto us our insufficiency and defects, and directs us to Jesus. You would thus be in danger of becoming such men as you have found the Pharisees and Scribes of old to have been, and now know a great number of your own Lamas to be, in your own country.

"I conclude my Report with that fervent wish, that this nation, and especially these two awakened Saisangs, may be an object of the serious deliberations of the Elders' Conference of the Unity, as well as of the prayers of all my brethren and sisters, to whom the extension of the Redeemer's kingdom is precious. The harvest in the immense regions of the Russian empire is truly great, but few, very few, are the labourers. Surely the fervour which fills my soul, while I am writing this, will likewise inspire those who read the Report.

I. J. SCHMIDT.

"*St. Petersburg,* { *Feb. 23,* / *March 7,* } 1818."

INTELLIGENCE RESPECTING PERSIA.

THE Rev. Deocar Schmid, a missionary from the Church Missionary Society, in a late communication, dated Madras, October 8, 1817, has mentioned a conversation he lately had with an Armenian Bishop, from Jerusalem. After stating a few particulars respecting the present state of Jerusalem, he observes:—"But by far the most remarkable thing which I heard is, that there is a number of about 80,000 persons in Persia, called Sophis, who, about ten or twelve years ago, openly renounced Mahomedanism, abolished circumcision, established separate places of worship, and adopted a peculiar dress to distinguish themselves from Mahomedans. They are said to speak highly of Christ; to revere the scriptures; and, on the whole, as the Vicar expressed it, 'to come into the Christian way.' They would receive copies of the Bible, and especially of the New Testament, with the greatest joy and gratitude; and would support with the greatest zeal all attempts to enlighten the Persian nation. They have their most learned teachers in Shiraz. They have a book in the Persian language containing their religious principles, which the Vicar promised to procure me for my perusal.

"Are these not wonderful accounts? Are these not mighty calls to be diligent in the work of the Lord?"

BAPTIST MISSION.

THE Committee of the Baptist Missionary Society, insert the following extract of a letter from their Serampore brethren, in compliance with their earnest request. Of the report alluded to,

the Committee was not aware, before this communication came to hand.

It is an honourable fact, that the missionaries have generously assisted their indigent relatives in this country; but this has ever been wholly and solely from the produce of their own labour, and not from the funds of the Society.

"We have been given to understand, that reports have unhappily prevailed in England, that our relatives enjoy regular allowances from the money collected by the Society, and that no small degree of uneasiness has existed on this account in the minds of those who contribute to the mission. We are sure you will concur with us in the opinion, that nothing could be more injurious to our credit as a body, or more distressing to our individual feelings, than the circulation of such a suspicion. We, therefore, earnestly intreat you to take the most effectual measures for contradicting so unfounded a report; and we would farther solicit you to indulge us, by inserting in your printed Reports a correct statement of the fact, that your explanation may extend as far as the report has prevailed."

Extracts of a Letter from Mr. William Adam, to a Friend in England.

"At sea, Nov. 1817.

"As we expect soon to meet with some homeward-bound India ships, I will embrace the opportunity of sending you a few lines. I have been much troubled with sickness, and the heat has been so oppressive, that if I always experience as much exhaustion and lassitude as I have done some days past, I fear I shall never be an active and zealous missionary. The captain and officers are in general respectful and obliging; but all the ship's company are deplorably ignorant on the subject of religion, and most thoroughly imbued with the spirit of the world. Many of them, though not all, are addicted to the use of profane and intemperate language; and occasionally to the abuse of spirituous liquors. Since I came on board I have been excited to earnest prayer on their behalf, and feel very desirous to be useful to their souls. May God bless our weak attempts, and hear our imperfect prayers. Mr. and Mrs. Sutton, and myself, worship God together every morning and evening, in their cabin. We frequently pray for the many dear friends whom we have left, and hope that we are not forgotten by them. On the Saturday after we sailed, it was proposed to the captain, that we should have public worship on the Lord's day, when the weather would permit. On the third Sabbath we assembled on the deck, under the awning, when I addressed them and Mr. Sutton yesterday. They were, upon the whole, serious and attentive.

"January 26, 1818.—Since the above date, we have accomplished the greater part of our voyage, and are this morning, at five o'clock, nearly alongside a homeward-bound East Indiaman, by whom, if the weather permit, we shall send letters to our friends. Yesterday, at twelve o'clock, we were, by observation, in south lat. 13. 36. east long. 86. 34. We had been permitted to preach only four times, when the seamen testified considerable unwillingness to attend; on which account the captain declined continuing the public services. The word of the Lord, however, if it has not a *free* course, is and will be glorified. I subjoin an extract from my Diary of yesterday, being Lord's day.—Rose this morning at five, and saw the sun rise; but enjoyed greater pleasure in observing, what I hope, under the continued operations of the Spirit, will ultimately appear to be the dawning of the Sun of righteousness on the mind of one of the boys. Although yet young, his past life has been irregular and rebellious; convictions of sin, however, have of late begun to force themselves on his mind—he reads the Bible—prays—and listened, with apparent seriousness and concern, when I this morning attempted to explain to him his real condition in the sight of God, the character of the Saviour, and the nature and design of his work. May God work, and none shall let. I have had also of late several conversations with one of the officers; but he is stout-hearted, and far from righteousness.

"If the winds are at all favourable, we expect to reach Saugur Island in the course of a month. Goodness and mercy have followed us all our voyage. We have had a few fresh breezes, but not a single gale of wind.

W. A."

Domestic Religious Intelligence.

BAPTIST MISSION.

On Thursday, July 30, a public meeting was held, at the Baptist Meeting-house, Badcox lane, Frome, for the purpose of setting apart Messrs. Christopher Kitching, and Thomas Godden, as missionaries to Jamaica.

A number of friends having collected from the surrounding country, early in the day, there was a service at 11, A. M. when Mr. Saffery, of Salisbury, delivered a serious and appropriate discourse, founded on Luke, xiii. 28, 29, 30, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."—From this interesting passage, the preacher took occasion to remark, the stability of the kingdom of Christ, notwithstanding all opposition—the vast increase which it should ultimately receive—and the solid happiness enjoyed by all its faithful subjects. He concluded by observing, that the language of the text was calculated to check presumption—to counteract a spirit of despondency—and encourage exertion, in the cause of Christ. Prayer was offered, before sermon, by Mr. Dyer, of Reading; and, at the close, by Mr. March, of Frome.

The evening service began at half-past five, and at that early hour, this spacious place of worship was completely filled. After singing "O'er the gloomy hills of darkness," Mr. James Coultart, lately compelled by ill health to leave Jamaica, for a season, read the scriptures, and engaged in prayer. Mr. Saffery introduced the special business of the evening, by noticing the obligations of Christians, to propagate the gospel, and the general inattention to this duty, which prevailed for ages. This led him to glance at the missionary exertions, which have distinguished the present day, and to apprize the audience of the immediate sphere, which the Missionaries before them were intended to occupy. Here, he introduced various interesting particulars, respecting the state of the negroes, in Jamaica; and mentioned, that Mr. Coultart's visit to England was not merely for the recovery of his health. This, through the kindness of Providence, had been, in some measure, attained; but, ere he returned to Jamaica, he was exceedingly desirous of assistance, towards erecting a chapel in the city of Kingston, for his numerous and increasing black congregation. In concluding, Mr. Saffery called on Mr. Kitching, to give some account of the manner in which he had been led to devote himself to the service of Christ, as a Missionary; and, to mention what those doctrines were, on which he meant to insist, in the course of his future ministry. These questions were subsequently addressed to Mr. Godden, and were answered by each, in a manner highly satisfactory to the numerous congregation.

Mr. Kitching, it appeared, had been reclaimed from a course of vice and folly, through the instrumentality of a worthy minister of the Independent denomination, in the north of England. Under the auspices of this valuable friend, he was preparing to enter into connection with the London Missionary Society, when his attention was arrested, by the account given in the Evangelical Magazine, of the alteration of sentiment, in Messrs. Judson and Rice, on the subject of Believers' Baptism. This induced him to pause, and finally, he was led to adopt the same views; soon after which, he offered himself to the Baptist Missionary Society, and was sent to Bradford Academy, where he has been, for a considerable time, pursuing his studies under the direction of Dr. Steadman.

Mr. Godden stated, that, early in life, he had entered into the royal navy, and for several years experienced the usual vicissitudes attending that profession. His career was terminated, by a captivity of eight years duration, at Arras, in France, where he sustained great hardships, and saw many brave companions around him, sink under the pressure of their sufferings. Here, however, it pleased Him, who is wonderful in counsel, and excellent in working, to deliver him from a yet more degrading captivity, and in the best sense, to make him free indeed. This joyful change was effected, by means of a fellow-prisoner, who was accustomed to speak to them the

words of salvation. Released, at length, by the conclusion of the war, he returned to his own country, united himself to the Baptist church, at Newbury, and was soon after called by them to the work of the ministry.

At the close of Mr. Godden's address, the ordination prayer was offered, with much solemnity and pathos, by Mr. Saunders, the minister of the place; and Dr. Ryland proceeded to give the charge, from the words of our Lord, to his disciples, recorded in Matt. x. 16, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." After briefly adverting to the history of the text, the Dr. remarked, how difficult it would be to reconcile such language as this, with the denial of original depravity; and then suggested to his younger brethren, that the words contained a striking picture of the difficulties to which they were exposed, and the dangers they would have to encounter—an express reference to the authority under which they acted—and suitable admonition, as to the course they were to adopt, in prosecuting the labours of their office. Under each of these heads, much judicious advice was offered, in a manner truly paternal; and, at the close of his discourse, the Dr. earnestly besought the friends of Christ present, to aid the missionaries, by their prayers, in the arduous undertaking, to which they were now devoted.

Mr. Tidman, an Independent minister, lately removed from Salisbury to Frome, closed the highly interesting service, in prayer.

Account of Monies received by the Treasurer of the Baptist Missionary Society, from May 1, to August 1, 1818; not including Individual Subscriptions.

FOR THE MISSION,

	£	s.	d.
Rugby, Female Penny-a-Week Society, by the Rev. E. Fall	10	10	0
Plymouth and Dock Auxiliary Society, by William Prance, Esq.	50	0	0
Birmingham, Cannon-street Auxiliary Society £103 18 6; Collection 46 1 4¾	149	19	10¾
——— Bond-street Auxiliary Society	27	17	5
Sutton in the Elms, Collection, by the Rev. E. Burdett	20	0	0
Foxton, Mr. Sturges, and Friends	2	0	0
Legacy of Mrs. Elizabeth Hall, late of Leicester, by Messrs. Yates and Carrye, Executors	40	0	0
Liverpool, Subscriptions and Donations at, by W. Hope, Esq.	56	8	0
Tewkesbury, Collection and Subscriptions, by Mr. S. Jones	41	4	2
A Friend, by the Rev. Mr. Trotman	2	0	0
Melksham, Subscriptions and Collection, by the Rev. Dr Ryland	6	18	0
Aberdeen Auxiliary Society (including its Branch at Foggie-lane, 5 3 2)	20	0	0
Bath, collected after two sermons, by the Rev. R. Hall, and Rev. Thomas Roberts	89	0	10
Buckinghamshire Auxiliary Society, by the Rev. W. Groser, Junior	60	0	0
Henly-on-Thames, Society in aid of Missions, by the Rev. J. N. Goulty	10	10	0
Westbury Leigh, Collection and Subscriptions	17	4	0
Earl's Barton, ditto, by Mr. S. Deacon	8	5	0
Weston, Northamptonshire, ditto, by the Rev. Mr. Clark	12	0	0
Northampton, small Society at	24	0	0
Taunton, Collection and Subscriptions, by the Rev. R. Horsey	6	15	6
Bridgewater, ditto, at a Monthly Prayer Meeting, by Rev. Mr. Viney	2	5	1
Bradninch, ditto, at ditto, by Rev. C. Sharp	1	19	0
Middleton Cheney, by the Rev. R. Davis	0	17	0
Aliquis, for the Baptist Mission, by the Rev. Joseph Ivimey	0	10	6
Ilford, Missionary Society, by the Rev. Mr. Smith	32	0	0
Friend, a Donation, by the Rev. J. Phillips, Clapham	10	0	0
Legacy of the late Mr. Joseph Urry, by Mrs. Walker	10	0	0
Penny-a-Week Society, at Tottlebank, Lancashire, by Mr. Harbottle	6	0	0
———, at Broomley, Northumberland, by Mr. Rowell	6	5	0
Newcastle, Friends at, by the Rev. R. Pengilly	12	15	0

	£.	s.	d.
Goodman's Fields, London, Auxiliary Baptist Missionary Society, by W. Morris, Esq. Treasurer	42	0	0
Leighton Buzzard, Penny Society at the Rev. Mr. Wake's, by Mr. Saunders, Treasurer, (including £1. 5s. 6d. from Sunday School Children, at Great Brickhill)	30	7	1
Bedfordshire, Baptist Association, by Mr. R. Saunders, Treasurer, collected at Steventon, May 13, 1818. £6 2s. 3½d. / Granted out of the Association Fund 9 10 3	15	12	6½
Friends, by the Rev. Mark Wilks, of Norwich	8	0	0
Colnbrook, Collection, by the Rev. Samuel Rowles	10	11	0
Ailie Street Female Auxiliary Society, by the Rev. W. Shenstone 20 10 0 / Sunday School Children, by ditto 16 6	21	6	6
Baptist Free School, by Mr. W. B. Kendrick	4	13	9
Phipps Bridge, Mitcham, by Mr. S. Pratt	6	14	0
Woolwich, Subscriptions, by the Rev. W. Freeman	24	6	5
Essex Baptist Association, by the Rev. J. Pilkington	10	0	0
Mr. Bagster, Profits on the Sale of "Tucker on Predestination"	19	4	11
Langham, Essex, Subscriptions, &c. by the Rev. Z. Trevett	13	19	0
Anonymous, from Essex, by Mr. Burls	50	0	0
A Friend, by ditto	50	0	0
Legacy of the late Mr. George Fell 21 0 0 / Duty 2 2 0	18	18	0
Collections at the Annual Sermons in London, by Mr. Burls	312	6	0
East Dereham, Norfolk, Rev. J. Green and Friends	8	3	6
A Tradesman, in Arrears to the Baptist Mission, by the Rev. Dr. Newman	4	0	0
Workmen and Apprentices, at a Flour Mill, in Norfolk	1	0	0
Part of a Collection, by the Rev. James Upton 6 0 0			
Unknown Friend, by ditto 1 0 0			
Sunday School Children, by ditto 0 13 6			
	7	13	6
Ipswich, Salem Chapel, Collection at, by the Rev. Mr. Weare	3	8	0
Two Friends in Essex, by Mr. Burls	10	10	0
Chelsea, Collection at the Rev. O. Clarke's Meeting, after a sermon by the Rev. S. Saunders	8	2	7
Keppel-street Auxiliary Baptist Missionary Society, by J. Marshall, Esq. for one year, to July 1, 1818	56	19	1
Maze Pond Auxiliary Society, by Mr. Beddome	38	0	0
Church-street, Blackfriars, Auxiliary Society, at the Rev. Mr. Upton's, by the Rev. R. Pontifex	46	15	10
Cambridge Auxiliary Society, with Friends in the Vicinity	70	0	0

* *Collected in Essex, Suffolk, and Norfolk, by Messrs. Saffery and Winterbotham.*

	£	s.	d.
Braintree	8	17	0
Coggershall	6	17	6
Colchester	9	10	0
Earl's Colne	7	4	0
Halstead	12	10	3
Harlow	19	11	6
Harwich	1	1	9
Kelvedon	3	0	0
Maldon	4	16	0
Potter-street	2	5	0
Saffron Walden	20	7	1½
Sawbridgeworth	7	0	0
Tiptry Heath	3	0	6
Witham	12	12	6
			118 13 1½
Grundesburgh	3	8	7
Ipswich	12	7	0
Needham Market	1	1	2
Stowmarket	8	13	5
Walton	2	16	2
			28 6 4

* Particulars of these Sums will be published shortly in the P. A.

(Collections in Essex, Suffolk, and Norfolk, continued.)

	£	s.	d.
Claxton	£10 9 0		
Diss	7 2 6		
Eye	7 16 1		
Norwich, *viz.*			
Rev. W. Hall and Friends	14 6 0		
Rev. J. Kinghorn, and ditto	145 14 9		
Rev. M. Wilks, and ditto	55 6 11		
Tabernacle	3 17 5		
Shelfanger	3 7 8		
Yarmouth	4 2 6		
		232	2 10

* *Collected in Kent and Sussex, by the Rev. John Edwards.*

	£	s.	d.
Ashford	4 16 6		
Brighton	13 0 6		
Ditto, a Donation from Wm. Wigney, Esq.	10 0 0		
Broadstairs	7 4 6		
Canterbury	12 10 6		
Cranbrook	4 2 8½		
Eythorne	17 10 3		
Lewes	9 5 0		
Margate	12 13 0		
		91	2 11½

For the Translations and Schools.

		£	s.	d.
Collection at the Old Independent Meeting, Westbury, by the Rev. W. S. Palmer		2	3	9½
Chester, Ladies' Association for Translations, by Miss Williamson		8	10	0
Liverpool, Friends at, by W. Hope, Esq.	T.	8	3	0
	S.	4	3	0
Newcastle-on-Tyne, Penny Society, by Miss Angas		25	0	0
Mrs. Bolton, for a Native School, in the E. I. where 40 Children can be educated, for that sum, for one year		15	0	0
Subscriptions for Native Schools, by the Rev. Mark Wilks		150	0	0
Subscriptions towards printing an Edition of the S. S. in one of the Eastern Languages				
Mrs. James, Hackney	10 0 0			
Mrs. Gouldsmith, Islington	10 0 0			
A Friend, by Mr. G. Sarjent, Battle	10 0 0			
		30	0	0

* *Collected in Kent and Sussex, by the Rev. John Edwards.*

		£	s.	d.
Ashford, Friends at	S.	3	1	0
Brighton	T.	1	0	0
Canterbury	T.	11	1	0
Cranbrook	T.	4	12	6
Lewes	S.	1	0	0

* *Collected in Essex, Suffolk, and Norfolk, by Messrs. Saffery and Winterbotham.*

		£	s.	d.
Braintree	T.	1	3	6
Colchester	T. & S.	4	8	6
Halstead	T.	2	12	0
Ipswich	S.	1	15	0
Maldon	T.	0	10	6
Needham Market	T. & S.	5	10	0
Norwich	T.	2	0	0
Saffron Walden	T. & S.	4	0	0
Yarmouth	S.	11	9	10

*** No. XXXIII. of the Periodical Accounts of the Baptist Mission, is now in the Press, and will include the Substance of an interesting "Review of the Mission," just received, and forming a Continuation of the History, up to December last. This Number will complete Vol. VI. after which, it is intended to publish the Accounts in a more condensed Form.

* Particulars of these Sums will be published shortly in the P. A.

SOCIETY FOR THE RELIEF

OF

AGED AND INFIRM

Protestant Dissenting Ministers.

It has long been matter of surprise and regret, that while some provision has been made for almost every species of distress, so little attention has been paid to the case of Aged Protestant Dissenting Ministers, who have spent the greater part of their lives in endeavouring to promote the best interests of their fellow-creatures. It is scarcely possible to conceive any objects of Christian benevolence, possessing stronger claims to our sympathy and aid, than are to be found among persons of this description. Some are wholly incapacitated for public service, and, in the decline of life, find themselves in a dependant, and even destitute state; and others, who do not wholly discontinue their labours, experience, from the loss of friends by death, and other causes, a serious diminution of their income, when, in consequence of their growing infirmities, an increase of it is needed. And, in some instances, their painful feelings are heightened by the thought, (which will at times force itself upon their minds,) that they are supposed by many to retain their station for a mere subsistence, when they are no longer useful. The prospect of such an issue, to a long life devoted to the Ministry, must excite anxious fears in the breasts of younger ministers, and tend to damp their zeal.

To alleviate these fears, and, at the same time, to afford some substantial relief to the sufferers themselves, a few individuals directed their attention to a plan for the assistance of Aged and Infirm Protestant Dissenting Ministers, in necessitous circumstances. After several meetings of dissenters of the three denominations, it has been deemed desirable, and found practicable, to unite their efforts, as in the "Widow's Fund," to carry this design into effect. A society, accordingly, has been formed, its officers appointed, and a liberal subscription already commenced. In aid of the funds of this Institution, the contributions of the friends of religion and humanity are respectfully and earnestly solicited.

At a General Meeting, held at the King's Head, in the Poultry, on Tuesday, June 2, 1818, to establish a Society for the Relief of Aged and Infirm Protestant Dissenting Ministers,

John Gurney, Esq. in the Chair,

The following Resolutions were passed unanimously:

That a Society be formed for the relief of Aged and Infirm Protestant Dissenting Ministers, of the three denominations, Presbyterian, Independent, and Baptist, in necessitous circumstances, and that the title of the Society be, "*A Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.*"

That the objects of this Institution be Protestant Dissenting Ministers, accepted and approved in their respective denominations, who are incapitated by age, or other infirmities.

That a subscriber of One Guinea annually, be a member of the Society.

That a subscriber of Ten Guineas in one payment, be a member for life.

That a subscriber of Fifty Guineas in one sum, or Five Guineas annually, be at liberty to attend, and vote at all meetings of the Committee.

That the business of the Society be conducted by a Treasurer and Committee; the Committee to consist of eighteen members; *viz.* two ministers and four laymen of each denomination.

That one-third of the Committee shall be renewed annually; the first two years by lot, as to those who retire; and by ballot, as to those who are to be introduced; and subsequently by rotation, as to those who go out.

That the Committee shall meet four times in the year; and a special meeting may be called by a requisition of three members.

That there be five Auditors, of which two only shall be chosen from the Committee.

That there shall be a General Meeting of the Society held annually, on the last Tuesday in May; at which the Treasurer, Committee, Auditors, and other officers, shall be chosen, the audited accounts of the last year presented, and a Report made of the proceedings of the Committee.

That a Special General Meeting of the Society may be called by the Committee, or on the requisition of any ten members of the Society.

That in consideration of the munificent donation made by the Rev. T. Tayler, the Rev. Dr. Collyer, the Rev. J. Philipps, and James Gibson, Esq. Trustees under the Will of the late William Coward, Esq. they shall be permanent members of the Committee.

That in consideration of the munificent donation made by the Rev. John Towns-

end, and the Rev. Dr. Collyer, of Trust Money, at their disposal, the Rev. John Townsend shall be a permanent member of the Committee; the Rev. Dr. Collyer being included in the former Resolution.

That another General Meeting be held at this house, on Tuesday, the 16th Instant, at eleven, for twelve o'clock; and that the Committee be instructed to print and circulate the Resolutions now adopted, to solicit support, and present to the next Meeting the names of gentlemen for Treasurer, members of the Committee, and Secretary.

That the cordial thanks of this Meeting be given to John Gurney, Esq. for the interest he has taken in the formation of this Society, and for his conduct in the chair this day.

At a GENERAL MEETING, held at the King's Head, in the Poultry, on Tuesday, June 16, 1818, (HENRY WAYMOUTH, Esq. in the Chair;) and a Meeting of the Committee, held on the same day, to appoint a Secretary, the following officers were chosen to conduct the business of the Society for the ensuing year:

TREASURER.
James Gibson, Esq.

TRUSTEES.

James Gibson, Esq.	H. Waymouth, Esq.
J. Esdaile, Esq.	J. Addington, Esq.

HONORARY SECRETARY.
Rev. Thomas Cloutt.

COMMITTEE.

J. Addington, Esq.	Rev. J. Hughes, A.M.
Rev. J. Barrett,	Rev. W. Newman, D.D.
Rev. J. Brooksbank	S. Nicholson, Esq.
Edward Busk, Esq.	Rev. A. Rees, D.D. F.A.S. &c.
Wm. Esdaile, Esq.	J. Trueman, Esq.
T. Gillespie, Esq.	H. Waymouth, Esq.
W. Gillman, Esq.	Rev. R. Winter, D.D.
J. Gurney, Esq.	
J. Gutteridge, Esq.	
R. Holt, Esq.	
E. Maitland, Esq.	

Donations and Subscriptions are received by the Treasurer, No. 10, Great St. Helens; the Secretary, No. 14, Penton-row, Walworth; and by Sir James Esdaile, and Co. Lombard-street.

NEW CHURCH FORMED, *AND ORDINATION.*

ON Tuesday evening, August 11, seven baptized persons from the congregation which assembles for divine worship in Titchfield-street, were united in church-fellowship; after which, Mr. John Buck was set apart to the pastoral office. The service commenced with reading and prayer, by the Rev. Mr. Belcher, late of Worcester; the Rev. G. Pritchard delivered an address on the nature of a Christian church, and asked the usual questions; the Rev. J. Ivimey gave the charge, from 1 Peter, iv. 10, 11. The ordination prayer was offered by the Rev. W. Shenstone, who also preached to the church, from 1 Cor. xvi. 10. Suitable hymns were selected and read, by Mr. Keene.

HANTS AND WILTS ASSOCIATION.

JULY 22, 1818.—The Baptist churches, forming the Assistant Mission Society for Hants and Wilts, held their Midsummer Association at Lymington. Mr. Clare preached, from Galatians, v. 22, on "Long-suffering as a fruit of the Spirit;" and Mr. Hawkins in the evening, from Acts, vii. 59, 60. Mr. Miall preached on the preceding evening. There was an early prayer-meeting. The devotional services were conducted by Messrs. Clare, Rutter, Dore, Miall, Russell, Bulgin, and Millard. The next Association will be held at White's Row, Portsea, October 7: Messrs. Bulgin, Russell, and Millard, to preach. The morning sermon to be on Christian Gentleness.

Subscriptions to the Widow and Family of the late Rev. W. Bradley, continued.

	£	s.	d.
Hackney, in addition to former Subscriptions	6	0	0
Rev. Mr. Pritchard's Congregation, Keppel-street	13	0	6
Rev. Mr. Ivimey's ditto, Eagle-street	10	7	6
A Friend, by Mr. Thomas, of Abergavenny	1	0	0
Joseph Gutteridge, Esq. Denmark Hill	2	2	0
Dr. Newman, Stepney	1	0	0
Mr. Bailey, Windsor	2	2	0
Friends, by the hands of Wm. Gillman, Esq.	7	6	0
The Household of Messrs. Suttaby and Co.	1	16	0
Sundry Friends	1	4	0
Mr. E. Robinson, Overberry Mills	1	0	0
Mrs. Head, Bradford	1	0	0
Rev. J. Edwards's Congregation, Little Wild-street	15	0	0

*** *We are obliged to defer many articles of Domestic Intelligence.*

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Penny Sc

Menno Simon.

Aged 65. 1561.

Founder and Teacher

of

the Dutch Baptists.

From a scarce Dutch Engraving.

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